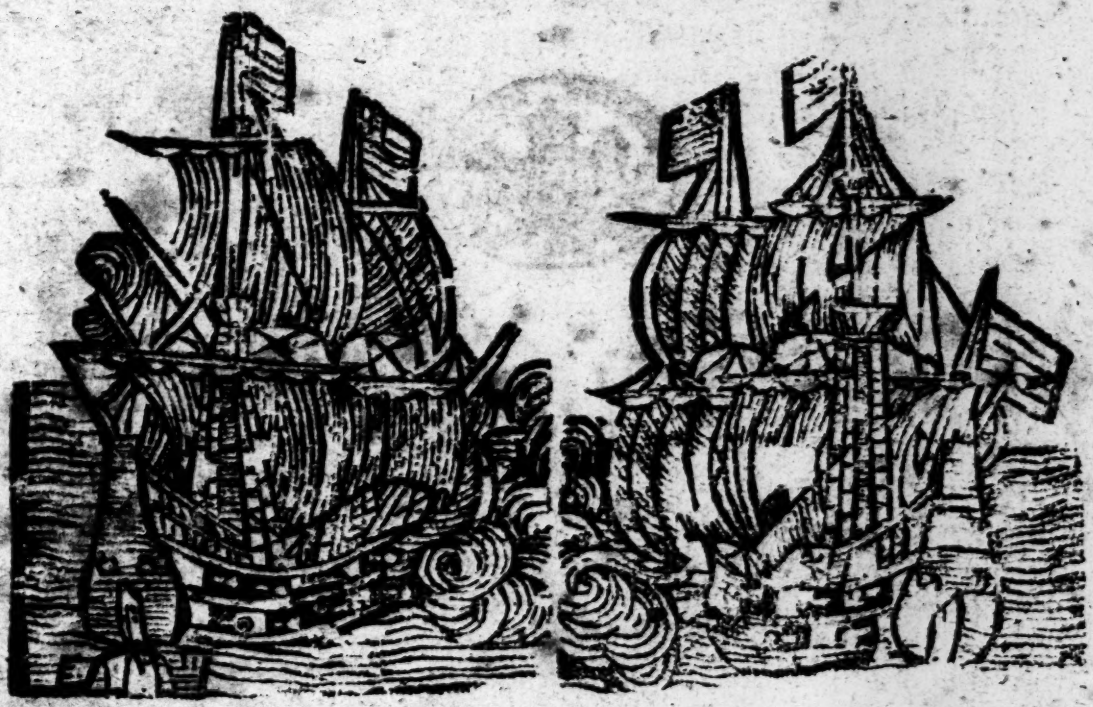
THE
Voyages and Travels
OF
Sir *John Mandevile*, Knight:

Wherein is ſet down the Way to the *Holy Land*, and to *Hieruſalem*: As alſo to the Lands of the Great *Caan*, and of *Preſtor John*; to *India*, and divers other Countries: Together with many and ſtrange Marvels therein.



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BRITISH MUSEUM

The PREFACE.

Here beginneth a ſhort Treatiſe of Sir *John Mandevile*, Knight, (who was Born in *England*, in the Town of St. *Albans*) that ſpeaketh of the Ways to *Hieruſalem*, to *India*, and to the Great *Caan*, and *Preſter John*'s Land, and to many other Countries, and alſo of many Marvels that are in the *Holy Land*.

FOr *aſmuch as the Land beyond the Sea, that is,* The Holy Land, *which ſome call* The Land of Beheſt, *or* Promiſe, *among all other Lands is moſt worthy. In that Land it pleaſed our Lord to take Fleſh and Blood of the Virgin* Mary, *and to Traverſe that Land with his own Feet, and there he did many Miracles, Preach, and teach the Faith, and the Law of Chriſtian Men, as unto his Children; and there did ſuffer many Reproofs and Scorns for us: And he that was King of Heaven and Earth, and of all things that are contained in them, would only be called King of that Land, when he ſaid,* I am King of the *Jews: For at that time it was the Land of the* Jews: *And that Land he choſe before all other Lands, as the moſt worthy Part of all the World. And as the Philoſopher ſaith,* Virtus rerum in medio conſiſtit; *that is, The Vertue of Things is in the midſt. In that Land he led his Life, and ſuffered Death of the Jews for us, to ſave and deliver us from the Pains of Hell, and from Death without end, the which was ordained to us for the Sin of our Father* Adam, *and our own Sins alſo. For he that will do any thing to have it known openly, will proclaim it in the middle Place of a Town or City, ſo that it may be known to all Parties of the City: So he that was King of Glory, and of all the World, would ſuffer Death for us at* Hieruſalem, *which is the midſt of the World, that it might be known to all Nations of the World how dear he bought Man. O dear God, what Love had he to his Subjects that when he had done no Treſpaſs, would for his Treſpaſſors ſuffer Death? Right well ought Men to Love, worſhip and ſerve ſuch a Lord and praiſe ſuch an Holy Land that brought forth a Lord of ſuch Fruit, thro' which each Man is ſaved if it be not his own Fault. This is that Land prepared for an Heritage to us: And in that Land would he die as ſeized to leave it to his Children For which each good Chriſtian man that may, and hath wherewith, ſhould ſtrengthen him him for to conquer*

his right Heritage, and purchase it out of evil Peoples hands; for we are called Christian Men of Christ our Father, and if we be the right Children of Christ, we ought to challenge the heritage that our Father left us, and take it out of strange Mens Hands. But now Pride, Covetousness, and Envy, have so inflamed the Hearts of the Lords of the World, that they are more busie to disinherit their Neighbours, than to challenge or conquer their right Heritage aforesaid. And the common People that would put their Bodies for to conquer this Heritage, they may not do it without Lords: For assembling of the People without a chief Lord, is as a Flock of Sheep without a Shepherd, which depart asunder, and wot not whether they do go. But would God the worldly Lords were at a good accord, and with other of their common People would take this Holy Voyage over Sea, I trust well, that within a little Time our right Heritage beforesaid, would be recovered and put into the Hands of the right Heirs of Jesus Christ.

Now forasmuch as it is a long time since there was any general Passage thither, and that many Men desire to hear the Description of the Holy Land, *I will declare it.*

I John Mandevile, *Knight, who was born in* England, *in the Town of St.* Albans, *passed the Sea in the Year One Thousand Three Hundred Thirty Two, on St.* Michael's *Day, and there remained long Time, and went through many Lands, and many Provinces, Kingdoms, and Isles, and have passed through* Turky, *and through* Armony *the Little and Great, through* Tartary, Sury, Arabia, Egypt *the High and the Low, through* Liby, Chaldea, *and a great part of* Æthiope, *through* Amazony, *through* India *the Less and the More, and through many other Isle which are about* India, *where many People dwell of divers Shapes. Of the Men of which Lands and Isles, I shall speak plainly, and shall declare Part of the Things I have seen.*

For them that will visit the Holy City of Hierusalem, *and the Places that are thereabout, I will tell the right way that they should hold thither; For I have ridden it, and passed it with good Observation.*

Farewel.

THE

THE VOYAGES and TRAVELS OF Sir *John Mandevile*, Knight.

CHAP. I. *A Description of the Way to* Hierusalem *on Horse, on Foot, or by Sea.*

HE that will travel to *Hierusalem*, may go many ways both by Sea and Land, after the Country that he cometh from: And think not, *Kind Reader*, that I will tell all the Towns, Cities, and Castles that Men shall pass by going, for then I should make too long a Tale, but only the most principal ones that Men shall go by, and through, to go the right way.

First, If a Man come from the West side of the World, as *England*, *Ireland*, *Wales*, *Scotland* and *Norway*, he may if he will, go through *Almain*, and thro' the Kingdom of *Hungary*, which King is a mighty Lord, and holdeth many great Lands: For he holdeth the Land of *Hungary*, *Savoy*, *Camony*, a great part of the Kingdom of *Russia*, and reacheth to the Land of *Millain*, and marcheth on to *Cyprus*. And Men must pass then thro' the Land of *Hungary*; and thro' the City that Men call *Capanumy*, and near the Castle of *Nurburg*, and by the Isle *Torne*, and so by the River of *Danube*, that is a great River, and goeth into *Almain* under the Hills of *Lombardy*, and it taketh into it Forty other Rivers, and runneth throughout *Hungary*, through *Cresses* and *Chrochie*, and goeth into the Sea so strongly, and with so great might, that the Water is fresh Thirty Miles within the Sea. And afterward Men go to *Belgrave*, and enter into the Land of *Bugres*, and there Men pass a Bridge of Stone that is over the River of *Morak*, and so pass the Land of *Pinseras* and come to *Greece* to the City of *Stermisse*, and to the City of *Affinpan*, that was called *Bradre* the Noble, and so to

Constan-

Conſtantinople, that was ſometime called *Byzantium*, and there the Emperor of *Greece* hath his Court.

At *Conſtantinople* is the faireſt Church in the World, and it is called St. *Stevens*. And before this Church is a gilt Image of *Juſtinian* the Emperor, and it is ſitting upon a Horſe, and crowned; and it was wont to hold a round Apple in his hand, and men ſay there, That it is a Token that the Emperor hath loſt a great Part of his Lands, for the Apple is fallen out of the Images hand, and ſure he hath loſt a great part of his Lordſhip; for he was once ſole Emperor of *Rome*, of *Greece*, and of all *Aſia* the leſs, of *Sury*, and of the Land of *Judea*, in the which *Hieruſalem* is, and of the Land of *Egypt*, of *Perſia* and *Arabia*, but he hath loſt all but *Greece*, and that he holdeth only. They would put the Apple into the Images hand, but it will not hold it. The other hand he lifteth up againſt the Eaſt, to menace Miſdoers. This Image ſtandeth upon a Pillar of Marble.

Likewiſe at *Conſtantinople* is the Croſs of our Lord, and his Coat without Seam, the Spunge and the Reed, with which the *Jews* gave our Lord Gall to drink on the Croſs; and there is one of the Nail that our Lord was nailed with to the Croſs. Some Men think that half the Croſs of Chriſt is in *Cyprus*, in an Abbey of Monks, the which men call the Hill of the Holy Croſs; but it is not ſo: For the Croſs that is in *Cyprus* is the Croſs

on

on the which *Demas* the good Thief was hanged: But all men know not that; yet for the getting of the Offering, they ſay, That it is the Croſs of our Lord. For ye ſhall underſtand, That the Croſs of our Lord Jeſus Chriſt was made of four manner of Trees, as is apparent by the Verſe following:

In Cruce ſit Palma, Cedrus, Cypreſſus, Oliva.

For the Piece that went up right from the Earth unto the Head, was of Cypreſs, and the Piece that went overthwart, to which

which his Hands were nailed, were Palm; the Stock that stood within the Earth, in which they made a Morteis, was of Cedar, and the Table above his Head, on which the Title was written, was of Olive. The *Jews* made this Crois of these four Woods, for they thought our Lord should have hanged as long as the Crois would last, therefore made they the Foot of Cedar, for Cedar will not rot in the Earth, nor in Water: They thought that the Body of Christ would have stunk; therefore they made the Piece that went from the Earth upwards, of Cypress, so that the Smell of his Body should grieve no Man that came by; and that overthwart was made of Palm, in signification of Victory; and the Table wherein the Title was, was made of Olive, for it betokeneth Peace; as the Story of *Noe* witnesseth, when the Dove brought the Branch of Olive, it betokened Peace made between God and Man.

And ye shall understand that the Men that dwell beyond the Sea, say, That the Piece of the Crois that was of Cypress, was of the Tree that *Adam* eat the Apple of; for so they find Written: They say also, that their Scripture saith, that when *Adam* was sick, he willed his Son *Seth* that he should go to Paradise, and pray the Angel that kept Paradice, that he would send him Oil of the Tree of *Mercy* for to anoint him, that he might have Health; and *Seth* went, but the Angel would not let him come at the Gate, but said unto him, That he might not have of the Oil of *Mercy* but he gave him three Kernels of the same Tree that his Father eat the Apple of, and bid him as soon as his Father was dead, that he should put those Kernels under his Tongue, and bury him, and he did so; and of these three Kernels sprang a Tree; and the Angel said, When the Tree bare Fruit, then should *Adam* be made whole. And when *Seth* came again and found his Father dead, he did with the Kernels as the Angel bade him, of which came Three Trees, whereof a Crois was made that bare good Fruit, that is, Our Saviour Jesus Christ, through whom *Adam*, and all that came of him shall be delivered from Everlasting Death, if it be not their own default. This Holy Crois had the *Jews* hid under the Earth in the Rock of Mount *Calvary*, and it lay there Two Hundred Years and more, as they say, unto the time that S. *Elene* found it; which S. *Elene* was the Daughter of *Coel*

King

King of *England*, and then was called *Brittain*, and after married to *Conſtantius* firſt Conſul, and after Emperor of *Rome*, who had by her Iſſue, *Conſtantine the Great*, born in *England*, and after Emperor of *Rome*: Which *Conſtantine* turned the Name of *Bizantium* into *Conſtantinople*: He re-edified that City and made it the Monarchal Seat of all *Europe* and *Aſia Minor*: Alſo the Croſs was eight Cubits in Length, and the Piece that went overthwart was Three Cubits and a half.

A part of the Crown wherewith our Lord was Crowned, and one of the Nails, and the Spear's Head, and many other Relicks are in *France* and *Paris*, in the King's Chapel; and the Crown lyeth in a Veſſel of Chryſtal richly deck'd: for the French King bought thoſe Relicks of the *Jews*, to whom the Emperors had laid them to pledge for a great Summ of Gold. And tho' Men ſay this Crown was of Thorns, ye ſhall underſtand that it was of Junks of the Sea, which be White, and prick as ſharp as Thorns, for I have ſeen and beheld many times that at *Paris*, and that at *Conſtantinople*, and they were

both made of the Junks of the Sea. And you ſhall underſtand that our Lord in that Night he was taken, he was led into a Garden, and there was examined ſharply, and there the *Jews* Crowned him with a Crown of Abbeſpine Branches that grew in the ſame Garden, and ſet it on his Head ſo faſt, that blood ran down many places of his Viſage, Neck, and Shoulders; and thereby the Abbeſpine hath many Virtues; for he that beareth

a Branch of it about him, no Thunder nor Tempeſt can hurt him; nor in the Houſe that it is in, may no evil Spirit come, nor in any place where it is. And in that ſame Garden Saint *Peter* denied our Lord Thrice. And afterwards was our Lord led before the *Phariſees* and Miniſters of the Law, into another Garden of *Annas*, and there he was examined, Scourged, and Crowned oft with ſharp Thorns, that Men call *Harbarenes*, that grew in the ſame Garden, and that hath many Vertues. And afterward he was led to a Garden of *Caiphas*, and there he was crowned again with Eglantine, and after that he was led to a Chamber of *Pilate*, and there he was Crowned, and the *Jews* ſet him in a Chair, and clad him in a Mantle of Purple, and then made they a Crown of the Junks of the Sea, and there they kneeled to him, and mocked him, ſaying, *Ave Rex Judæorum*, that is, *Hail King of the* Jews: And of the Crown, half is at *Paris*, and the other half at *Conſtantinople*, the which our Saviour Chriſt had on his Head when he was nailed on the Croſs. And the Spear's ſhaft the Emperor of *Almany* hath; but the Head which was put in his Side, is at *Paris*, they ſay, in the Holy Chapel: Likewiſe the Emperor of *Conſtantinople* ſaith, That he hath the Spear's Head, and I have ſeen his, but it is greater than that at *Paris*.

Alſo at *Conſtantinople* lieth St. *Anne* our Lady's Mother, whom St. *Elene* cauſed to be brought from *Jeruſalem*, and alſo the Body of St. *John Chryſoſtome*, then Biſhop of *Conſtantinople*. There lieth alſo St. *Luke* the Evangeliſt, for his Bones were brought from *Bithany*, where he was buried; and many other Reliques are there; and there is a Veſſel of Stone, as it were Marble, which Men call Hydrius, that evermore droppeth Water, and filleth it ſelf every Year once. Ye ſhall alſo know that *Conſtantinople* is a fair City and well walled, and is three cornered, and there is an Arm of the Sea called *Helleſpont*, and ſome the Bunch at *Conſtantinople*, and ſome the Breach of St. *George*; and this Water encloſeth two Parts of the City: And upward to the Sea, upon that water, was built the great City of *Troy*, in a fair Plain, but that City was deſtroyed by the *Greeks*.

CHAP. II. *Of the Iſlands of* Greece.

ABout *Greece* are divers Iſles that Men call *Calabre*, *Caſcas*, *Settico*, *Thoſoria*, *Minono*, *Faxion*, *Molo*, *Carpate* and *Lampne*;

Lampne; and in this Isle is Mount *Athoes* that passeth the Clouds. And there are divers Speeches, and many Countries that are obedient to the Emperor of *Constantinople*; that is, *Turcoply*, *Pincy*, *Narde*, *Comage*, and many other; *Thrace* and *Macedony*, of which *Alexander* was King. In this Country was *Aristotle* born, in a City called *Strageris*, a little from the City of *Tragie*; and at *Strageris* is *Aristotle* buried, and there is an Altar on his Tomb, where they make a great Feast every Year as it were a Saint. And upon this Altar the Lords hold their great Counsels and Assemblies; for they think that through the Inspiration of God and him, they have the better Counsel. In this Country are very high Hills: There is the Hill *Olympus*, that parteth *Macedony* and *Thrace*, whose heighth reacheth to the Clouds. There is also the Hill *Athoes*, which is so high that the shadow of it reaches to *Olympus*, and it is near threescore and Seventeen Miles between. And above that Hill is an Air so clear that no

Wind can be felt, neither may any Beast live there, the Air is so dry. Some of the Country say, That Philosophers used to go up to the top of those Hills, holding to their Noses a Sponge wet with Water, because of the driness of the Air) and in the dust of the Hill write Letters with their Fingers, which when they came again the next Year, they found without any Default, even as they had written them the Year before; whereby it appeareth that those Hills pass the Clouds to the pure Air.

At *Constantinople* is the Emperor's Palace, which is fair and richly built, and therein is a Place for Justing made about with Stages, that every Man may well see without hindring of one another. Under these Stages are vaulted Stables for the Emperor's Horses, and all the Pillars are of Marble. Within the Church of S. *Sophie*, an Emperor would have laid the Body of his Father when dead; and as they made the Grave, they found a Body in the Earth, and on the Body lay a great Plate of fine Gold, and thereon was written in Hebrew, Greek and Latin Letters these Words, *Jesus Christus nascetur de Virgine Maria, & ego credo in eum*; that is, *Jesus Christ shall be born of the Virgin* Mary, *and I believe in him.* And the Date was that it lay in the Earth two hundred Years before our Lord Jesus Christ was born, and that Plate is yet in the Treasury of the Church; and it is thought that *Hermogenes* the wise Man did write it.

And though the Men of that Country be Christians, nevertheless they vary from our Faith: For they say, That the Holy Ghost proceedeth not from the Son, but from the Father only; neither are they obedient to the Church of *Rome*, nor to the Pope; but they say, their Patriarchs have as much power there, as the Pope hath at *Rome*. And therefore Pope *John* the XXII. sent Letters to them, how that Christians should be all one, and be obedient to the Pope; and among divers Answers, they sent him this for one. *Potentiam tuam summam circa subjectos tuos firmiter credimus Superbitatem tuam sustinere non possumus. Avaritiam tuam satiare non intendimus. Dominus tecum sit, quia Dominus nobiscum est. Vale.* That is, *We believe well that thy Power is great over thy Subjects. We may not suffer thy Pride. We are not purposed to fulfil thy Covetousness. Our Lord be with thee, for our Lord is with us: Farewel.* Other Answer might he not have of them. And also they make their Sacrament of the Altar of tharf Bread, because our Lord made it of tharf Bread when he made his Maundy; and on *Shrove-Thursday* make they their bread in token of the Maundy, and dry it in the Sun, and keep it all the Year, and give it to sick Men. And they make but one Unction, when they christen Children, and they anoint no sick Men; also they say there is a Purgatory, and that Souls shall have neither Joy nor Pain until the Day of Doom.

And

And they say, That Fornication is no deadly Sin, but a kind thing, and that Men and Women should wed but once, and whoso weddeth more than once, their Children are Bastards, and gotten in Sin; and their Priests also are wedded; and they say that Usury or Simony is no deadly Sin, and they sell Benefices of the Church, so do Men of other Places; but 'tis great Pity, for now Simony reigns in the Holy Church; God amend it when his Will is; and they say, that Laymen should not sing Mass but on the *Saturday*, and not on the *Sunday*; and they fast on *Saturday* no time in the Year, unless it be *Christmas* or *Easter* Eve. And they suffer no man that is on this side the Greek Sea, to sing at their Altars; and if it fall out that one do, then they wash their Altar without tarrying, with Holy Water; and they say, that there should be but one Mass said at one Altar in a Day. And they say, that our Lord did never eat Meat, but he made a shew of eating. They also say, We sin deadly in shaving our Beards, for the Beard is a Token of a Man, and a Gift of our Lord: And they say, That we sin in eating Beasts that were forbidden in the old Law, as Swine, Hares, and other Beasts.

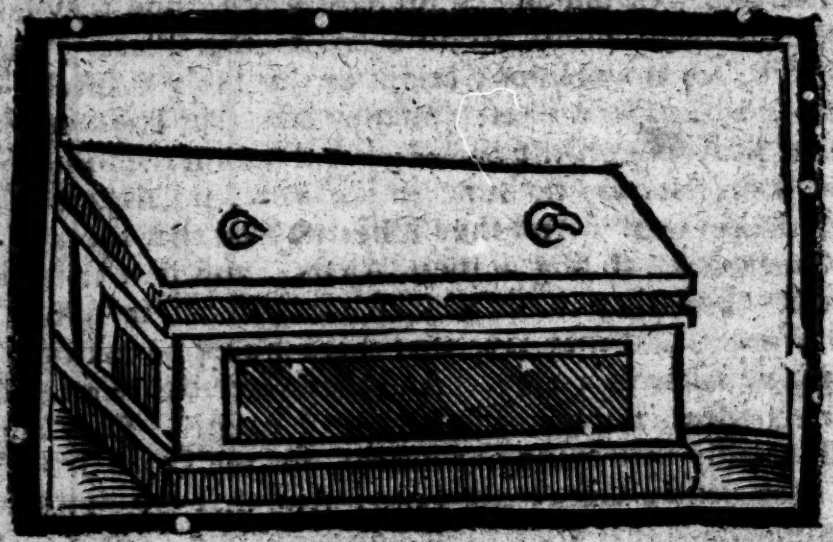
And this they say, That we sin in eating of Flesh on the day before *Ash-Wednesday*, and on the *Wednesday*, and when we eat Cheese or Eggs on the *Friday*; and they curse all those that eat no Flesh on the *Saturday*.

Also the Emperor of *Constantinople* maketh the Patriarchs, Archbishops and Bishops, and he giveth all the Dignities of Churches, and depriveth them that are unworthy. Although it be so, that these touch not any way, nevertheless they shall serve to shew a part of the Customs, Manners, and Diversities of Countries; and because this is the first Country discordant from the Faith, and opposeth it on this side the Sea, therefore have I set it here, that ye may see the Diversity between our Faith and theirs; for many Men love to have an Account of strange Things.

CHAP. III. *To come again to* Constantinople, *for to go towards the* Holy Land.

NOW come we again to know the way from *Constantinople*. He that will go through *Turkey*, he goeth thorough the City

City *Nika*; and passeth through the Gate of *Chevitot*, which is very high, and it is a Mile and a half from *Nika*: And whoso will, may go by the Breach of St. *George*, and by the *Greek* Sea, where St. *Nicholas* lyeth.



First, Men come to the Isle of *Silo*: And in that Isle grows Mastick, upon as small Trees as Palm Trees, or Cherry-Trees. Thence Men go through the Isle of *Pathmos*, where S. *John* the Evangelist wrote the Apocalyps. You shall also understand, When our Lord Jesus Christ died, St. *John* the Evangelist was of the Age of 32 Years, and he lived after the Passion of Christ 43 Years, then died. From *Pathmos* Men go to *Ephesim*, which is a fair City near the Sea, and there died S. *John*, and was buried behind the Altar in a Tomb, and there is a fair Church, for Christians used to hold that Place. But in the Tomb of S. *John* is nothing but Manna, for his Body was translated into Paradise; and the *Turks* hold now the City, and Church, and all *Asia* the Less; therefore is *Asia* the less called *Turkey*: And you shall understand St. *John* made his Grave there in his Life, and laid himself there being alive; and therefore some say he died not, but resteth there until the Day of Judgment: And therefore there is a great Marvel, for Men may see there apparently the Earth of the Tomb many Times stir and move, as if there were a quick Thing under. And from *Ephesim* Men go thro' many Isles near the Sea, to the City of *Pateran*; where St. *Nicholas*

Nicholas was born, and ſo to *Marca*, where he by the Grace of God was choſen Biſhop: And there is made right good Wine and ſtrong, that Men call Wine of *Marca*. From thence Men go to the Iſle of *Creet* which the Emperor gave ſometime unto *Jonais*. Then Men go thro' the Iſles of *Cephas* and *Lango*; of which Iſle *Ipocras* was Lord; and ſome ſay, In the Iſle of *Lango* is *Ipocras* his Daughter, in the manner of a Dragon, who is an hundred Feet long, as Men ſay, for I have not ſeen her, and they of the Iſles call her Lady of the Country; and ſhe lieth in an old Caſtle, and ſheweth her ſelf thrice in the Year, and ſhe doth no Man harm, and ſhe is thus changed from a Damſel to a Dragon, through a Goddeſs that Men call *Diana*; and ſome ſay that ſhe ſhall dwell ſo unto the Time that a Knight come that is ſo hardy as to go and kiſs her Mouth; and then ſhe ſhall turn again to her own kind and be a Woman, and after that ſhe ſhall not live long. It is not long ſince a Knight of *Rhodes*, that was hardy and valiant, ſaid, he would kiſs her, and when the Dragon began to lift up her Head, and he ſaw ſhe was ſo hideous, he fled away, and the Dragon in her anger drove the Knight to a Rock, and from thence caſt him into the Sea.

CHAP. IV. *Yet of the Dragon.*

THere was a young Man that thought not of the Dragon; he went out of a Ship and paſſed through the Iſle till he came to the Caſtle, entred into a Cave, and went ſo long till he found a Cham-

a Chamber, and then he ſaw a Damſel combing her head, and looking in a Glaſs, and ſhe had much Treaſure about her, and he thought her to be a common Woman that dwelleth there to lodge Men; and as he ſtood by the Damſel, who ſeeing the Shadow of him in the Glaſs, turned towards him, and asked him what he would? and he ſaid, He would be her Paramour or Lemman; and ſhe asked him if he were a Knight; and he ſaid, No, ſhe replied, then he might not be her Lemman: But ſhe bid him go again to his Fellows, and be made a Knight, and come again on the Morrow, and ſhe would come out of the Cave, and then he ſhould kiſs her Mouth: And ſhe bid him have no dread, for ſhe would do him no harm, although ſhe ſeemed hideous to him; ſhe ſaid, it was done by Enchantment, for ſhe was not ſuch as he ſaw her then. She ſaid alſo, that if he kiſſed her, he ſhould have all the Treaſure, and be her Lord, and Lord of thoſe Iſles. Then departed he from her and went to his Fellows to the Ship, and made him Knight, and he came again on the morrow to kiſs the Damſel: But when he ſaw her come out of the Cave in form of a Dragon, he had ſo great dread that he flew to the Ship, and ſhe followed him; and when ſhe ſaw that he returned not again, ſhe began to cry, as one that had much Sorrow, and returned again, and ſoon after the Knight died; and ſince no Knight ſee her but he died preſently. But when a Knight cometh that is ſo hardy as to kiſs, he ſhall not die, but he ſhall turn that Damſel into her right ſhape, and ſhall be Lord of the Country aforeſaid.

From thence Men go to the Iſle of *Rhodes*, which Iſle the Hoſpitallers held and ruled, which they took before Time from the Emperor, and it was wont to be called *Colſos*, and yet the Turks call it *Collos*; and St *Paul* in his Epiſtle writeth to them of the Iſle *Coloſſenſes*. This Iſle is near one hundred and fourſcore Miles from *Conſtantinople*. And from the Iſle of *Rhodes* Men go into *Cyprus*; where are many Vines, that firſt are red, and after a Year they wax all white; and thoſe Vines that are moſt white, are moſt pleaſant; and as Men paſs that Way is a place where was wont to be a great City that was called *Salathy*; for all that Country was loſt through the Folly of a young Man, who had a fair Damſel whom he loved well, and ſhe died ſuddenly, and was buried in a Tomb of Marble; and

for

for the great Love he had to her, he went one Night to her Tomb, and opened it, and went and lay by her; and a while afterward returned home again; and when it came to the end of Nine Months, a Voice came to him and said in this manner, as in the next Chapter followeth.

CHAP. V. *Of a Young Man and his Lemman.*

GO unto the Tomb of the same Woman thou hast lyen by, open it, and view well that which thou hast begotten on

her, and if thou let her go thou shalt have much harm: And he went and opened the Tomb, and there flew out a Monster very hideous to see, which flew about the City and Country, and soon after the City and Country sunk down. From *Rhodes* to *Cyprus* is Five hundred Miles and more; but Men may go to *Cyprus* and not come to *Rhodes*; *Cyprus* is a good Isle, and large, and there are many good Cities. There is an Archbishop at *Nichosie*, and four other Bishops in the Land. And at *Famogast*, is one of the best Havens on the Sea, that is in the World, and there dwell both Christians and Saracens, and Men of all Nations.

In *Cyprus* is the Hill of the Holy Cross, and there is the Cross of the good Thief *Dismas*, as I said before; some think there is half of the Cross of our Lord, but it is not so, and they do wrong that make Men believe so. In *Cyprus* lies S. *Simeon*, for whom the Men of the Country make great Solemnity. And in

the Caſtle of *Amours* lieth the Body of St. *Hillarion*, and they carefully keep it: And near *Famagoſt* was St. *Bernard* born.

CHAP. VI. *Of the manner of Hunting in* Cyprus.

IN *Cyprus* Men hunt with Pampeons, that are like Leopards, and they hunt wild Beaſts very well, and they are ſomewhat bigger than Lyons, and they take wild Beaſts more quickly than Hounds. In *Cyprus* the Cuſtom is, that Lords and other Men eat upon the Earth, for they make ditches within the Earth, all about the Hall, deep to the knee, and pave them; and when they will eat, they go in and ſit there. This they do for to be more freſh; for that Land is hotter than it is here. But at great Feaſts and for Strangers, they ſet Forms and Boards as they do in this Country, yet they had rather ſit on the Earth. From *Cyprus* Men may go by Land or by Sea, to *Hieruſalem*, and in a Day and a Night he that hath a good Wind may come to the Haven of *Tyre*, that now is called *Sur*, for it is at the Entrance of *Surry*. There was ſometimes a fair City of Chriſtians, but the Saracens have deſtroyed moſt part thereof; and they keep the Haven very carefully, for dread that they have of Chriſtians, men might go right to that haven, and not come to *Cyprus*: But they are glad to go to *Cyprus* to reſt them on the Land, or elſe to buy things needful for their Voyage. Upon the Seaſide are many Rubies found; and there is the Well that Holy Writ

Writ speaketh of, *fons hortorum, & puteus aquarum viventium*; that is, *The Well of Gardens, and Ditch of Waters living.* In this City of *Tyre* the Woman said to our Lord, *Beatus venter qui te portavit, & ubera quæ sugisti*: That is, *Blessed be the Body that bare thee, and the Paps which gave thee suck.* And there our Lord forgave the Woman of *Canaan* her Sins; and there also in that Place was the Stone on which our Lord sat and Preached; and on the same Stone was founded the Church of S. *Saviour*. Upon the Sea is the City of *Saphen, Sarop,* or *Sidon*; and there was the Dwelling of *Jonas* the Prophet; and thereby *Elias* the Prophet raised the Widow's Son. Five Miles from *Saphon* is the City of *Sidon*; of which City *Dido* (that was *Eneas*'s Wife after the Destruction of *Troy*) was Queen: She founded the City of *Carthage* in *Africk*, which now is called *Eidonsart*. And in the City of *Tyre* reigned *Achilles* the Father of *Dido*; and a Mile from *Sidon* is *Beruth*, and from *Beruth*, to *Sardena* is three days Journey, and from *Sardena* is 5 miles to *Damasse*.

CHAP. VII. *Of the Haven called* Jaffe.

WHoso will go longer on the Sea, and come near *Hierusalem*; he must go from *Cyprus* by Sea to the Port called *Jaffe*, for that is the next Haven to *Jerusalem*: For from that Haven is but one Day's Journey and a half to *Jerusalem*; and that Haven is called *Jaffe*, and the Town *Affe*, after one of *Noe*'s Sons, that was called *Japhat*, who founded it: But now it is called *Jopa*. And ye shall understand that it is the oldest Town in the World; for it was before *Noah*'s Flood, and there be the Bones of a Giant's side that be 40 Foot long.

CHAP. VIII. *Of the Haven of* Tyre.

AND who arriveth at the first Haven of *Tyre*, or of *Sury* aforesaid, may go by Land, if he will to *Jerusalem*, and then he goeth to the City of *Acon* in one day, that was called *Tholomoda*; and was formerly inhabited by Christians. It stands in the Sea, and is from *Venice* by Sea two thousand and fourscour Miles off *Lombardy*, and from *Calabre* or *Dicil*, is to *Acon* one thousand three hundred Miles off *Lombardy*.

CHAP. IX. *Of the Hill* Crame.

AND the Ile of *Creet* is right in the mid-way; and beside the City of *Acon* toward the Sea, some eight hundred Furlongs, on the Right hand towards the South, is the Hill *Crame*, where *Elias* the Prophet dwelt, and there the Order of *Carmits* was first founded. This Hill is neither great nor high, and at the Foot thereof hath been a Christian City called *Caiaphas*, for *Caiaphas* founded it, but it is now wholly wasted. At the West-side of the Hill is a Town that Men call *Saffre*, and it is built upon another Hill. There St. *James* and St. *John* were born, in Memory of whom is a fair Church built. And from *Tholomoda* now called *Acon*, to a great Hill that Men call *Eheyle de Tyrees*, is an hundred Furlongs; and besides the City of *Acon* runneth a little River that men call *Belion*: And near is the Fosse of *Minor*, all round, that is an hundred Cubits or Shaftments broad; and it is all full of Gravel clear shining, whereof men make clear white Glass; and men come from far Countries by Ship, and by Land with Carts, to take of the Gravel: And if there be never so much taken of one day, on the morrow 'tis as full again, which is a great marvel; and there is always a Wind in the Fosse that stirs up the Gravel.

And if you put therein any metal, assoon as it is therein it waxeth Glass; the glass that is made of this Gravel, if it be put into gravel, turneth again into gravel as it was before. Some say, It is a Gulf of the Sea of Gravel.

CHAP.

CHAP. X. *How Sampson slew the King and his Enemies.*

ALso from *Acon* beforesaid, Men go three days Journey to the City of *Philistin*, that now is called *Gaza*, which is a rich City, fair and full of People, and it is a little from the Sea, and from that City brought the strong *Sampson* the Gates of the City to an high Hill, and was taken in the said City; and there he slew the King in his Seat, and many Thousands

more with him, for he made an House to fall on them. From thence Men go to the City of *Cesarin*, and so by the Castle of *Pallerins*, then to *Askalon*, and to *Japhet*, and so to the Holy City of *Jerusalem*.

CHAP. XI. *The Way by* Babylon *where the* Soldan *dwells.*

AND whoso will go through the land of *Babylon*, where the *Soldan* dwelleth, he may go more securely through these Countries, but must go up to Mount *Sinai* before he come to *Jerusalem*: And then return by *Jerusalem*: And he shall go from *Gaza* to the Castle *Dayre*. And after a man cometh out of *Sury*, and goeth on, the Way is very Sandy, and the Wilderness lasteth eight Days Journey, wherefore Men must provide them of necessary Victuals; and that Wilderness is called *Arebelleck*. When a man cometh out of this Desart, he entreth into *Egypt*, and they call *Egypt*, *Canopat*, and in another Language men call it *Mersine*: And the first Town men come to, is called *Beleth*, which is at the end of the kingdom of *Alap*, and from thence Men come to *Babylon*, and to *Caire*; and in *Caire* is a

salt-

fair Church of our Lady, where she dwelt seven Years, when she was out of the Land of the *Jews*, for dread of King *Herod*. And there lieth the Body of S. *Barbara* Virgin; and there dwelt *Joseph* when he was sold of his Brethren. And in *Babylon Nebuchodonesor* put the Children in the Fire, because they worshipped the True God: these Children were called *Ananias*, *Azarias* and *Misael* (as the Psalm *Benedicite* saith) but *Nebuchodonezor* calleth them thus, *Shadrach*, *Mesech* and *Abednego*, that is, *God Glorious and Victorious, God over all Kingdoms, and that was for Miracle, that he made God's Son*, as he said, *go with those Children thro' the Fire*. There dwelleth the Soldan, for there is a fair City and strong Castle which standeth upon a Rock. In that Castle are always dwelling to keep the Castle, and to serve the Soldan above eight Thousand Persons, that take all their Provision at the Soldan's Court. This I well know, for I dwelt with him a great while a Soldier in the Wars against the *Bedians* and *Arabians*, and he would have married me unto a great Princess if I would have forsaken my Faith.

CHAP. XII. *Here followeth of the Soldan and his Kingdoms that he hath Conquered, which he holdeth still by force.*

AND ye shall understand that the Soldan is Lord of Seven Kingdoms, which he hath conquered and gotten by strength; which be these, the Kingdom of *Canopat*, the Kingdom of *Egypt*, the Kingdom of *Jerusalem*, whereof *David* and *Solomon* were Kings, the Kingdom of *Sury*, whose chief City is *Damasse* or *Damascus*, the kingdom of *Alfea* in the land of *Dameth* and

and the Kingdom of *Arabia*, which was one of the three Kings that made Offering to our Lord when he was born. Many other Iſles he held in his hand. He holdeth *Calappas*, that is a great Benefit unto him, being among them of *Roges* Iſle, and that Vale is cold. And then Men go up to the Mount of S. *Katharine*, and that is much higher than the Mount of *Moſes*.

And this S. *Katherine* hath no Image in any Church or Caſtle nor other Dwelling Place, but there is a Hill of Stones gathered together about the Place where ſhe was buried. There was wont to be a Chappel, which is now wholly caſt down, but a great part of the Stones is there left.

And

And under the foot of Mount *Sinai* is a Monaſtery of Monks, and there is the Church of St. *Katherine*, wherein be many Lamps burning, and they have Oil Olive enough to eat and to burn, and that they have by Miracle: For they ſay there come certain of all manner of Birds every Year once, like Pilgrims, and each of them bringeth a Branch of Olive, in Token of Offering, whereof they make much Oil.

CHAP. XIII. *For to return from* Sinai *to* Jeruſalem.

NOW when a Man hath viſited the Holy Place of St. *Katherine*, and he will turn to *Jeruſalem*, if he ſhall firſt take Leave of the Monks, and recommend him eſpecially to their Prayers, then theſe Monks will freely give to Pilgrims Victuals to paſs through the Wilderneſs to *Sury*, ſo much as ſhall laſt thirteen days Journey. And in that Wilderneſs dwell many *Arabians* that Men call *Bedoins* and *Aſcoparti*: Theſe are People that are full of all manner of ill Conditions, and they have no Houſes but Tents, which they make of Beaſts Skins, as of Camels and other Beaſts, which they eat, and under them they lie; and they ſeek to dwell in Places, where they may find

Water, near the Red Sea, for in that Wilderneſs is great want of it: And it is ſo, where a Man findeth Water one Time, he findeth it not at another, therefore they make no Houſes in thoſe Countries. Theſe Men that I ſpeak of, till not the Lands

for

for they eat no Bread, except it be thoſe that dwell near a good Town, and they roaſt their Fiſh and Fleſh upon hot Stones, againſt the Sun, and they are ſtrong Men and warlike, but they do little but hunt wild Beaſts for their ſuſtenance, and they do not value their Lives, therefore they dread not the Soldan, nor any Prince of the World. And they had great War with the Soldan at the ſame time I was with him. They bear but a Shield and a Spear to defend them with, and they uſe no other Armour, but they wind their Heads with a linen Cloth.

CHAP. XIV. *When Men are paſſed this Wilderneſs, then to come again to* Jeruſalem.

AND when Men have paſſed this Wilderneſs, to come to *Jeruſalem*, they paſs by *Berſheba*, that was ſome Time a fair and rich Town of Chriſtians, and yet there is ſome of the Churches left: And in that Town dwelt *Abraham* the Patriarch. This Town of *Berſheba* was founded by *Urias*, on whoſe Wife *David* begat *Solomon* the Wiſe, that was King of *Jeruſalem*, and of the Twelve Tribes of *Iſrael*, and he reigned forty Years: And from thence Men go to the Vale of *Ebron*, that is from thence near twelve Miles, and ſome call it the Vale of *Mambre*, and it is called the Vale of *Tears*, foraſmuch as *Adam* in that Vale bewailed 100 Years the Death of his Son *Abel*, whom *Cain* ſlew; and *Ebron* was the principal City of the *Philiſtins*, where dwelt Gyants, and it was free, ſo that all that

had done evil in other places were there saved. In *Ebron*, *Joshua* and *Caleb*, and their Company came first to espy how they might win the Land of *Promise*. In *Ebron*, *David* reigned first Seven Years and a half: And in *Jerusalem* he reigned two and thirty Years and a half: And there be the Graves of the Patriarchs *Adam*, *Abraham*, *Isaac*, and *Jacob*, and of their Wives, *Eve*, *Sarah*, *Rebecca*, and *Leah*: And they lie in the side of the Hill. And beside this Hill is a right fair Church builded after the fashion and manner of a Castle, which the *Sarasins* keep right well, and they have the Place in great Worship for the Holy Patriarch's sake that lie there, neither do they suffer either Christians or Jews to come therein except they have leave of the Soldan, for they hold Christians and Jews but as Hounds; therefore they come not to that Holy Place, and they call the Place *Spelunk*, or *Double Cave*, or *Double Grave*, for one lyeth upon another. The *Sarasins* call it in their Language *Cariatherba*, that is, The Place of the Patriarchs: And the *Jews* call it *Abboth*, and in that Place was *Abraham*'s House, when he sat in his Door, and saw three Persons, and worshipped but one, as Holy Writ witnesseth, saying, *Tres vidit & Unum adoravit*; that is, *He saw Three, and worshipped but One.*

CHAP. XV. *Here followeth a little of* Adam *and* Eve: *and other Things.*

AND not far from that place is a Cave in a Rock, where *Adam* and *Eve* dwelt when they were driven out of *Paradise*, and there got their Children. And in that same place was

Adam

Adam made, as ſome ſay; for Men called that place aforetime the Field of *Damaſce*, for it was in the Worſhip of *Damaſce*, and from thence he was tranſlated into *Paradiſe*, as they ſay, and afterwards driven out of *Paradiſe* and put there again: For the ſame Day he was put into *Paradiſe*, he was driven out, as ſoon as he had ſinned. And there beginneth the Iſle of *Ebron* that laſteth near unto *Jeruſalem*, where the Angel bad *Adam* that he ſhould dwell with his Wife, and there they begot *Seth*, of which Kindred Jeſus Chriſt was born. And in that Vale is the Field where Men draw out of the Earth a thing which in that Country they call Camball, and they eat it inſtead of Spice, and bear it to ſell, and they ſay, Men cannot dig there ſo deep nor ſo wide, but is is at the Years end full again up to the ſides through the Grace of God. And two Miles from *Ebron* is the Grave of *Lot*, that was *Abraham*'s Brother.

CHAP. XVI. *Of the dry Tree.*

THen a little from *Ebron* is the Mount of *Mambre*, of the which Mount the Vale took its Name, and there is an Oak Tree, the *Saraſins* call Dypre, remaining ſince *Abraham*'s time. This Tree is commonly called the Dry Tree, and they ſay it hath been from the Beginning of the World, and was aforetime Green, and did bear Leaves unto the Time that our Lord died, as did all the Trees of that kind in the World, and yet there are many of thoſe in the world. And ſome Pro-

phesies say, That a Lord or Prince of the West-side of the World shall win the Land of *Promise*, that is, the *Holy Land*, with the Help of Christians, and he shall worship God under that Tree which shall wax green and bear Fruit and Leaves, through which Miracle many *Sarasins* and *Jews* shall be turned to the Christian Faith, and therefore they do great worship thereto, and keep it very choicely. And yet though it be dry, it hath a great Virtue, for certainly he that hath a little thereof about him, it healeth the Sickness called the *Falling Evil*. It has also many other Virtues, and therefore is holden very precious.

CHAP. XVII. *From* Ebron *to* Bethlehem.

FRom *Ebron* Men go to *Bethlehem* in half a day, for it is but five Miles, and it is a very fair way and through pleasant Woods. *Bethlehem* is but a little City, long and narrow, and was walled and enclosed with a great Ditch, it hath been formerly called *Ephrata*, as Holy Writ saith, *Ecce audivimus eum in* Ephrata, *&c.* That is, *Lo we heard of the same at* Ephrata. And near the end of the City towards the East, is a very fair and goodly Church, which hath many Towers and Pinacles strongly built. In that Church are four and fourty great marble Pillars, and not far from this Church is a Field that flourished very strangely, as you shall hear.

CHAP. XVIII. *Of a fair Maiden that should be put to Death wrongfully.*

THE cause is, forasmuch as a fair Maiden, that was accused wrongfully, for that she had done Fornication, for which Cause she was doomed to die, and to be burnt in that Place, to which she was led. And as the Wood began to burn about her, she made her Prayer to our Lord, as she was not guilty of that thing, that he would help her, that it might be known to all men, and having thus prayed, she entred the fire, and those Branches that were burning became Red Roses, and those that were not kindled became white Roses, and these were the first Roses that any Man ever saw: And so was the Maiden saved thro' the Grace of God, wherefore that Field is called the Field that God flourished; for that it was full of Roses. Near the Quire of the Church aforesaid, at the right side as men come down-

downward twelve Steps, is the place where our Lord was born, which is now built with Marble, and trimmed with Gold, Azure, and other Colours. A little thence, about three paces, is the Crib of the Ox or the Ass, and near that is the place where the Star fell that led the three Kings, *Jasper*, *Melchior* and *Balthasor*: These three Kings offered to our Lord Incense, Gold, and Myrrh, and they met together thro' the Miracle of God in a City called *Casak*, which is three and thirty days Journey from *Bethlehem*, yet were they at *Bethlehem* the fourth day after they had seen the Star. Under the Cloyster of this Church 18 degrees, at the right side is a great Pit where the Bones of the Innocents lie, and by that place is the Tomb of S. *Hierom*, who translated the Bible and the Psalter out of *Hebrew* into *Latin*. And near unto that Church is the Church of St. *Nicholas*, where our Lady rested her, when she was delivered of Child: And forasmuch as she had so much Milk in her Breasts that pained her, she drew it out upon the Red Stones or Marble, and People say, the traces may be yet seen white upon the stones. Ye shall understand also, they that dwell in *Bethlehem* are Christians, and there are fair Vines all about the City, and great Plenty of Wine: But their Book that *Mahomet* gave them, which they call *Alcoran*, and some call it *Massap*, and some *Harme*, forbiddeth them to drink any Wine: For in that Book *Mahomet* curseth all that drink of that Wine, and all that sell it. And some Men say that once he slew in his drunkenness a good Hermit whom he loved, and therefore he curseth the Wine, and them that drink it; but his Malice is turned to himself, as Holy Writ saith: *Et in verticem ipsius iniquitas ejus descendit*: That is, *His wickedness shall descend on his own Head.* The Saracens also eat neither Geese nor Swines Flesh: For they say, it is Brother to a Man, and was forbidden in the old Law. Likewise in the Land of *Palestine*, and in *Egypt* they eat little Veal or Beef, except it be so old that it may no more travel or work: Not because it is forbidden, but they keep them for tilling their Land.

In this City of *Bethlehem* was King *David* born; he was King of the Land of the *Jews*, reigned in *Hierusalem*, and had forty Wives, and three hundred Concubines. And at *Bethlehem* towards the South-side is a Church of St. *Markoret*, that was Abbot there, for whom they had much sorrow when he died; and

it

it was shewed there how he made Lamentation when he died: and it is a piteous thing to behold. From *Bethlehem* to *Hierusalem* is two miles: And in the way to *Hierusalem*, half a mile from *Bethlehem*, is the Church where the Angel told the Shepherds of the Birth of Christ. In that way is the Tomb of *Rachel* that was mother to *Joseph* the Patriarch, who died as soon as *Benjamin* was born, and there she was buried, and *Jacob* her Husband set twelve great Stones upon her. In this way to *Hierusalem* are many Christian Churches by the which men go.

CHAP. XIX. *Of the City* Jerusalem.

FOR to speak of *Jerusalem*, ye shall understand that it standeth fair among Hills, and there is neither River nor Well, but Water cometh by Conduit from *Ebron*. And ye shall also understand that at first it was called *Jebus*, and since it was called *Salem*, unto the Time of *David*, who called it *Jerusalem*, and so it is called yet. And about *Jerusalem*, is the Kingdom of *Sury*, and thereby is the Land of *Palestine* and *Askalon*: But *Jerusalem* is in the Land of *Judea*, and it is called *Judah*: For *Judas Machebæus* was King of that Land: And it bordereth also upon the Kingdom of *Arabia* on the South-side, on the West-side on the great Sea, on the North-side of the Kingdom of *Sury*, and the Sea of *Cyprus*. About *Jerusalem* are these Cities: *Ebron* at eight miles, *Jericho* at six, *Barsabe* eight, *Askalon* 18, *Jaff* twenty five, *Ramatha* four miles.

This Land of *Jerusalem* hath been in the hands of divers Nations, as *Jews*, *Canaanites*, *Assyrians*, *Persians*, *Macedonians*, *Greeks*, *Romans*, *Christians*, *Sarasins*, *Barbarians*, *Turks* and many other. For Christ will not suffer lewd Sinners long to possess it, be they Christians or others. And now hath the Land been holden by Infidels an hundred Years and more, but God grant they may not hold it long.

CHAP. XX. *Yet of this Holy City* Jerusalem.

AND ye shall understand that when men first come to *Jerusalem*, they go first on Pilgrimage to the Church where the Holy Grave is, the which was out of the City on the North side, but it is now closed in with the Wall of the town.

And there is a fair Church, round, all flat above, and well covered

covered with Lead; and on the West side is a fair and strong Tower for Bells; and in the midst of the Church is a Tabernacle, made like a little House, in manner of a half Compass, very richly trimmed with Gold, Azure and other Colours. On the right side is the Sepulchre of our Lord Christ: And the Tabernacle is eight Foot long, five foot wide, and eleven Foot high. And it is not long since the Sepulchre was all open, so that any man might then touch it, but because the People that came thither, spoiled and brake the Stones all into Pieces, therefore hath the Soldan made a Wall about the Sepulchre, that no man may touch it. On the left side is a Window, wherein are many Lamps lighted; and there hangeth a Lamp burning before the Sepulchre, which they say on *Good Friday* goeth out by it self, and lighteth again at the Hour our Lord rose from Death to Life. And within that Church upon the right side of mount *Calvary*, where our Lord was Crucified, the Cross was set in a morteis in the Rock, that is white of colour, and mingled with a little Red; and upon that Rock dropped the blood of the Wounds of our Lord, when he was nailed on the Cross, and that is called *Golgotha*; and men go up to that *Golgotha* upon Steps; and in that morteis was *Adam*'s Head found after *Noah*'s Flood, in Token that the sin of *Adam* should be redeemed in that place: And upon that Rock *Abraham* offered Sacrifice to our Lord: and there is an Altar, before which lieth *Godfrey* of *Bouloign*, *Baldwin*, and others that were Christians, and Kings of *Jerusalem*.

Likewise

Likewiſe where our Lord was crucified it was written, *Hic Deus Rex noſter, ante ſæcula, operatus eſt ſalutem in medio terræ*: That is, *This God our King, before Worlds, hath wrought Health in the midſt of the Church.* Upon this Rock alſo where the Croſs was fixed, is written within the Rock, *Quod vides eſt fundamentum totius mundi, & hujus fidei*; That is, *That thou ſeeſt is the ground of all the World and of this Faith.* Ye ſhall underſtand alſo, that when our Lord died he was Two and Thirty Years old and three Months, yet the Prophecie of *David* ſaith that he ſhould live Forty Years, when he ſaid thus, *Quadraginta annis proximus fui generationi huic*, that is, *Forty Years I was Neighbour to this Generation*: And thus it ſhould ſeem that Prophetie is not true, but it is, For in old Time Men counted but Ten Months to a Year, of which, *March* was the firſt, and *December* the laſt: but *Caius Cæſar* that was Emperor of *Rome*, added to theſe, Two Months more, *January* and *February*, and ordained the Year of Twelve Months, that is, three hundred ſixty five Days without Leap-Year, the proper courſe of the Sun, and therefore after the accounting of Ten Months to the Year, he did in the fortieth Year, and after our Years of 12 Months it is 32 Years and three Months.

Alſo within Mount *Calvary* at the right ſide, there is an Altar where the Pillar lieth that our Lord was bound to when he was ſcourged, and thereby are three other Pillars that always drop Water; and ſome ſay, that thoſe Pillars weep for our Lord's Death. And near this Altar in a place Forty Steps deep was found the very Croſs, by the knowledge of S. *Elene* under a Rock, where the *Jews* had hid it. And they found Three

Three Crosses, one of our Lord, and two of the Thieves. These Crosses St. *Elene* tried upon a dead Body, that did rise as soon as the very Cros of our Lord was laid upon him, and thereby is the Vale of the place where the four Nails of our Lord were hid, for he had two in his Hands and two in his Feet, and with one of those Nails the Emperor of *Constantinople* did make a Bridle for his Horse to bear him in Battle, by the virtue whereof he overcame his Enemies, and won all the Land of *Asia*, *Turkey*, *Damasse* the more and the less, *Sury*, *Hierusalem*, *Arabia*, *Persia* and *Mesopotamia*, the Kingdoms of *Asape*, *Egypt* the high and low, with many other Kingdoms, even almost all unto *India* the less, that then were christened: And there were at that Time many good men and holy Hermits, of whom the Book of the Fathers Lives make mention, but now they are inhabited by *Paynims* and *Sarasins*: Yet when it pleaseth God, as these Lands were lost through the Sin of *Christians*, so through the help of God by *Christians* they shall be won again. In the midst of this Church is a Tomb, in the which *Joseph* of *Arimathea* laid the Body of our Lord when he had taken him off the Cros, and upon the same place did he wash the Feet of our Lord, and that place men say is in the midst of the World.

CHAP. XXI. *Of the Church of the Holy Sepulchre.*

WIthin that Church by the Sepulchre, on the North-side, is the place where our Lord was imprisoned, and there is a part of the Chain with which he was bound, and there he appeared first unto *Mary Magdalen* when he was risen from Death, and she thought he had been a Gardiner. In the Church of the Sepulchre used to be the Canons of St *Bennet*, and they had a Priory, and the Patriarch was their Soveraign: And without the Doors of the Church on the right side, as men go up 18 Steps, our Lord said to his Mother, *Mulier, Ecce filius tuus!* that is, *Woman, behold thy Son!* Deinde dixit Discipulo, Ecce Mater tua! *that is*, Then afterward he said to his Disciple, *Behold thy Mother!* And these words he said when he hanged upon the Cros, and upon these Steps went our Lord when he bare the Cros upon his Shoulder, and under these Stairs is a Chapel where the Priests sing. And near there is the Stone

where our Lord reſted when he was weary with bearing of the Croſs. And ye ſhall underſtand that before the Church of the Sepulchre is a moſt ſtrong City, and the great Plain that is between the City and the Church, on the Eaſt-ſide, without the Walls of the City, is the Vale of *Joſaphat*, that cometh even to the Walls.

In this Vale of *Joſaphat*, without the City is the Church of St. *Stephen* where he was ſtoned to Death, and thereby is a Gate builded that may not be opened. Through this Gate our Lord entred on *Palm-Sunday* upon an Aſs, and the Gate opened unto him when he would go to the Temple: And in full hard Stones there are three Steps like the Steps of an Aſs, the which People ſay, are the Steps of the Aſs that our Lord rode on. Before the Church of the Sepulchre, two hundred Paces, is a great Hoſpital of St. *John*, in which Hoſpital are fifty four Pillars made of Stone. And to go toward the Eaſt from the Hoſpital, is a right fair Church that Men call our Lady the Great; and then is there another Church by that, that Men call our Lady of the Latin: And there it was that *Mary Cleophe* and *Mary Magdalen* rent their Hair when our Lord was put to Death.

CHAP.

CHAP. XXII. *Of the Temple of God.*

AND from the Church of the Sepulchre, toward the East, at seventeen Spaces, is *Templum Domini*; That is a fair House, and it is all round, and right high, and covered with Lead. And it is well paved with white Marble; but the *Sarasins* will suffer no *Christians* nor *Jews* to come therein; for they say, that such sinful Men should not come in that Holy Place: But I was suffered to go in, and into other Places, where I would; for I had Letters of the Soldan, with his great Seal, and commonly other Men have but his Signet; and Men bear his Letter with his Seal before them, hanging on a Spear, and men do great worship thereto, and they kneel to it, and adore it, as if it were a God: Also those Men to whom it is sent, before they take it, do bow thereto, and they take it and lay it upon their Heads, and afterwards they kiss it, and then they read it, all bowing with great worship, and then they proffer them to do all that the bringer will. And in this *Templum Domini* were wont to be Canons Regular, and they had an Abbot, to whom they were obedient. In this Temple was *Charlemain* when the Angel brought him the *Prepuce* of our Lord when he was circumcised, and after King *Charles* did bring it to *Acon* into our Ladies Chapel.

CHAP. XXIII. *Yet of the Temple of* GOD

AND ye ſhall underſtand that this is not the Temple that *Solomon* made, for that Temple laſted but one thouſand a hundred and two Years. For *Titus Veſpaſian* his Son, that was Emperor of *Rome*, laid ſiege againſt *Hieruſalem*, for to diſcomfit the *Jews*, becauſe they had put Chriſt to Death without leave of the Emperor. When he had taken the City, he burnt the Temple, caſt it down, took all the *Jews*, put to death 1100000 and the reſt he impriſoned and ſold thirty for a Penny: For he ſaid that they bought Jeſus Chriſt for thirty pence. And ſince *Julian Apoſtata* gave Leave to the *Jews* to build the Temple of *Hieruſalem* again, but he forſook his Law. And when the *Jews* had builded again the Temple, then came the Earthquake (as God would) and caſt down all that they had made. Since that, *Adrian* the Emperor who was of *Troy*, made *Hieruſalem* again, and the Temple in that ſame manner that *Solomon* made it, and commanded that no *Jew* ſhould dwell there, but *Chriſtians*: For although he himſelf was not a *Chriſtian* yet he loved the Chriſtians more than other men, ſave men of his own Faith. This Emperor did alſo encloſe and wall the Church of the Holy Sepulchre within the City, that before was far without the City, and he would have changed the Name of *Hieruſalem*, and called it *Helam*, but that Name laſted not long. And ye ſhall underſtand that the *Saraſins* do worſhip in that Temple, and they ſay, that place is Holy; and when they go in, they go bare Foot; and before I and my Fellows came herein, we put off our Harneſs, and came barefoot into the Temple; and thought that we ought to do as much or more than they that were *Infidels*. And this Temple is threeſcore and three cubits in wideneſs, and as much in length, and thirty two cubits in height, and covered with Lead, and it is within full of Pillars of marble. And in the midſt of the Temple is an Altar and twenty and four ſteps of Height. This place the *Jews* called *Sanctus Sanctorum*; that is, Holy of Holyeſt; and in that place cometh none but their Prelate that makes their Sacrifice; and the People ſit all about in divers ſeats as they are in Dignity; and there be four Entrings into the Temple, and

the

the Doors are of Cypreſs; and within the East-door our Lord ſaid, *Here is* Jeruſalem. And on the North ſide within the door is a Fountain, and it runneth out; of which Holy Writ ſpeaketh, and ſaith, *Vidi aquam egredientem de Templo*; I ſaw Water coming out of the Temple. And upon the other ſide is a Rock called ſometime *Moryach*, but after it was called *Belet*, and there is the Ark of God, with ſome Reliques of the *Jews*. This Ark *Titus* carried with him to *Rome* when he had diſcomfited the *Jews*.

In that Ark were the Ten Commandments, and *Aaron*'s Rod, and *Moſes*'s Rod, with which he parted the Red Sea, when the People of *Iſrael* paſſed thro' on dry foot: And there was the Veſſel of Manna, the Clothing and Ornaments, and the Tabernacle of *Aaron* and a ſquare Table of Gold, with twelve precious Stones, and a Box of Jaſper graven with four Fingers, and eight Names of our Lord within, and ſeven Candleſticks of Gold, four Cenſors of gold, an Altar of fine gold, and four Lions of gold, unto the which they had a Cherubim of gold twelve ſpans long, and a Tabernacle of gold, alſo 12 Trumpets of Silver, and a Table of Silver, and ſeven Barley Loaves, and many other Reliques that were before the Nativity of Chriſt.

Upon the Rock *Jacob* ſlept when he ſaw the Angels go up, and ſaid, *Vere locus iſte ſanctus eſt, & ego ignorabam*; that is, Surely this place is holy, and I am ignorant of it. And there the Angel changed *Jacob*'s Name, and called him *Iſrael*.

In that ſame place alſo *David* ſaw the Angel that ſlew the People with a Sword, and put it all bloody into the Sheath. And on this Rock was St. *Simeon*, when he received our Lord into the Temple, and on this Rock ſat he him when the Jews would have ſtoned him, and the Rock rent in two, and in that Cleft he hid him, and after came down and gave him light.

And on this Rock ſate our Lady and learned her Pſalter. There alſo our Lord forgave the Sins of the Woman that was taken and found in Adultery: And there was our Lord Jeſus Circumciſed, and there the Angel denounced to *Zachary* the Nativity of St. *John Baptiſt*; and there firſt offered *Melchiſedech* Bread and Wine and Water to our Lord, in token of the Sacrament

Sacrament that was to come: and there *David* prayed to our Lord for Mercy for him, and for his People, when he saw the Angel slay his People, and our Lord anon heard his Prayer, and therefore he would have made the Temple in the place, but our Lord Jesus Christ forbad him by an Angel, for he had committed Murther in the consenting to the slaying of the Knight *Uriah*, to have his Wife; therefore all that he had prepared for the building of the Temple, he left to *Solomon* his Son, and he built it, and prayed to the Lord, That all those that prayed in that place devoutly, and with good heart, that he would hear their Prayer and grant them what they fervently asked; and the Lord granted it: wherefore *Solomon* his Son called it, *The Temple of Council, and Help of God.*

Without the doors of that Temple is an Altar, where the Jews were wont to offer Doves and Turtles; and in that Temple was *Zachary* slain; and on the Pinacles the Jews set St. *James* that was the first Bishop of *Hierusalem*: And a little from this Temple on the right side is a Church covered with Lead, that is called the School of *Solomon*. Towards the South is the Temple of *Salon*, which is a great place, and they were the Founders thereof, and of their Order; and in that *Templum Domini* dwell Canons

From this Temple towards the East six and twenty paces in a corner of the City, is the Bath of our Lord; and this Bathe was wont to go Paradise: and not far thence is our Ladies, and near that is St. *Simeon's* Tomb. Without the Cloyster of the Temple toward the North is a fair Church of St. *Anne* our Ladies Mother; and there was our Lady conceived; and before that Church is a great Tree; which began to grow that same Night. And as Men go down from that Church two and twenty steps, lyeth *Joachim* our Ladies Father, in a Tomb of Stone; and there near was laid some time St. *Anne*, but S. *Elena* did translate her to *Constantinople*. In this Church is a Well in manner of a Cistern, that is called *Probatica piscina*, that hath five Entrings, and into that Cistern an Angel was wont to descend and stir the Water, and what Man bathed therein, after the stirring was made whole, what disease soever he had. There was the Man of the Palsie made whole, who had been sick

38 years

38 Years: and there beside was the House of *Pilate*, and a little from that the House of King *Herod* who slew the Innocents.

CHAP. XXIV. *Of* Herod *the King.*

THis King *Herod* was a very wicked Man, and a Tyrant for he did first and foremost slay his Wife, whom he loved well; and for the great Love of her went out of his Wits, and so he was a long time, and afterward he came to himself. And after he slew his own Children that he had by his said Wife, and commanded likewise his second Wife to be slain, and a Son he had by her, and after that he slew his own Mother; and he would also have slain his own Brother, but his Brother died suddenly; and thus he did all the ill that he might. And then he fell sick, and when he saw that he should die, he sent for his Sister and all the Lords of the Country; and when they were there, he did put all the Lords into a Tower, and said to his Sister, he knew well, that the Men of the Country would make no sorrow for him when he was dead; and therefore he made her to swear unto him that she would smite off the Heads of the Lords every one after his Death; and then would the Men of the Country make sorrow for his death in regard of the Noble-Mens deaths; and then he made his last Will. But his Sister fulfilled it not in relation to the Lords Deaths, for assoon as he was dead, she delivered the Lords out of the Tower, and sent every one home to their Houses, and told them what her Brother commanded her to do unto them. And ye shall understand that in that time were three *Herods* of great Name This of whom I speak was called *Herod Ascalonite*; and he that did smite off S. *John Baptist*'s Head, was called *Herod Antipa*, and the third was called *Herod Agrippa*, and he did slay S. *James*, and put S. *Peter* in Prison.

CHAP. XXV. *Of St.* Salvator's *Church.*

A Little within the City is S. *Salvator*'s Church, and therein is St. *John Chrysostom*'s Arm, and the most part of Saint *Stephen*'s Head.

And on the other side, toward the South, as Men go to *Mount Sion*, is a fair Church of Saint *James*, where his Head was

was smitten off, and there is *Mount Sion*, and a fair Church of God and our Lady, where she was dwelling, and died; and

there was some Time an Abbey of Canons Regular, and from that Place she was carried by the Apostles unto the Vale of *Josaphat*. And there is the Stone that the Angel carried to

our Lady from Mount *Sinai*; and it is of that colour that the Rock of St. *Katherine* is of; and there beside is the Gate where our Lady when she was with Child went thro' to *Bethlehem*.

And at the entering of Mount *Sion* is a Chappel, and in that Chappel is that great and large Stone with which the Sepulchre

Sepulchre was covered when Christ was laid therein; the which Stone, as it is written, the three *Maries* saw turned upward when they came to the Sepulchre, and they found an Angel that told them that Christ was risen from Death to Life: And there is a little Pillar, to the which our Lord was bound and scourged; and there was *Annas* House, that was Bishop of the Jews at that time; and in that same Place denied St. *Peter* our Lord thrice before the Cock crew, and there is a part of the Table, at which Christ eat his last Supper with his Disciples; and there is yet the Vessel with Water, out of which the Disciples Feet were washed; and near by also is St. *Stephen's* Grave: and there is the Altar where our Lord heard the Angel sing; and there appeared Christ first to his Disciples after his Resurrection, when the Gates were shut and said, *Pax vobis*, that is, Peace be to you; and upon that Mount appeared Christ appeared Christ to Saint *Thomas*, and bid him feel his Wounds, and that was eight Days after his Resurrection, and then he believed perfectly, and said, *Dominus meus & Deus meus*, My Lord and my God.

In that same Chapel behind the high Altar, were all the Apostles on *Whit-Sunday*, when the Holy Ghost descended on them in likeness of a Fire; and there God made peace with his Disciples; and there slept St. *John* the Evangelist on our Lord's Breast, and saw in his sleep many secret things of Heaven.

Also *Mount Sion* is within the City, and 'tis a little higher than the other side of the City, and that City is stronger on the one side than on the other; for in the foot of *Mount Sion* is a fair and strong Castle, which the Soldan caused to be made there.

On *Mount Sion* was King *David* buried, and *Solomon*, and other Kings of *Hierusalem*, and there is the place where Saint *Peter* wept bitterly, when he had denyed our Lord; and a stones cast from that, is another place where our Lord was judged, for at that time *Caiaphas's* House was there; and between the Temple of *Solomon* and *Mount Sion* is the place where Christ raised the Maid from Death to Life. Under *Mount Sion* in the Vale of *Josaphat*, is a Well called *Natatory Silo*, there was our Lord washed after he was Baptized. And thereby is the Tree on which *Judas* hanged himself for despair, when he had sold and betrayed Christ.

And thereby is the Synagogue where the Bishops of the *Jews* and *Pharisees* came to hold their Councel, and there *Judas* cast

Thirty Pieces before them and said, *Peccavi, tradens sanguinem justum*; that is, *I have sinned, in betraying the Innocent Blood.*

CHAP. XXVI. *Of the Field* Aceldama *which was bought with the Thirty Pieces.*

ON the other side of *Mount Sion*, toward the South, a Stones cast, is the Field they bought with those Thirty Pieces for which Christ was sold, that Men call *Aceldama*, that is, *The Field of Blood*: In that Field are many Tombs of Christian Men, for there be many Pilgrims buried. And also in *Hierusalem* towards the West is a fair Church, where the Tree grew of which the Cross was made: and thereby is the Church where our Lady met with *Elizabeth* when they were both with Child, and St. *John* stirred in his Mother's Womb, and did worship to our Lord his Maker: And under the Altar of this Church is the place where St. *John* was born, and thereby is the Castle of *Emaux*.

CHAP XXVII. *Of* Mount Joy.

TWO Miles from *Hierusalem* is *Mount Joy*, this is a fair place, and there lieth *Samuel* the Prophet in a fair Tomb. It is called *Mount Joy*, for there those that travel, first see *Hierusalem*. And in the middle of the Vale of *Josaphat* is a little

little River that is called *Torrens Cedron*, over which lies the Tree for Man to pass over; of which the Cross was made. In this Vale is a Church of our Lady, and her Sepulchre, and she was threescore and Twelve Years of Age when she died. And there near is the place where our Lord forgave St. *Peter* his sins and misdeeds which he had done. Near unto that, is a Chapel where *Judas* kissed our Lord, that is called *Gethsemain*, when he was taken of the *Jews*, and there Christ left his Disciples before his Passion when he went to pray and said, *Pater, si fieri potest, transeat a me calix iste*: that is, *Father, if it may be done, let this Cup pass from me.* And thereby is a Garden where our Lord sweat with Blood and Water: And there is the Tomb of King *Josaphat*, of whom the Vale had the Name: And on the side of that Vale is *Mount Olivet*; and it is called so, for there grow many Olive-Trees, and is higher than *Hierusalem*; and therefore from that Hill men may see into the Streets of *Hierusalem*; and between the Hill and the City is nothing but the Vale of *Josaphat*, and that is not very large, and upon that Hill stood our Lord when he ascended into Heaven, and yet there seemeth the step of his left Foot in the Stone: And there is an Abbey of black Canons, that was great sometimes, but now there is but a Church; and a little thence eighteen Paces, is a Chappel, and there is the Stone on the which our Lord God sate, when he preached and said, *Beati pauperes spiritus quoniam ipsorum est regnum Cælorum*: that is, *Blessed be they that be poor in Spirit, for theirs is the Kingdom of Heaven.* And there he taught his Disciples their *Pater Noster*, There also is a Church of that blessed Woman *Mary Egyptian*, and there is she buried. And on the other side toward the East, three bow-shoots from thence, standeth *Bethphage*, where our Lord Jesus Christ sent *Peter* and *James* to fetch the Ass on *Palm-Sunday*.

CHAP. XXVIII. *Of the Castle of* Bethania.

TOward the East is a Castle called *Bethania*, and there dwelt *Simon* the Leper that harboured our Lord, and them that were baptized of his Disciples, and he was called *Julian*, and was made Bishop, and that is he Men call on for good Harbour. In that same place our Lord forgave *Mary*

Magdalen her Sins, and there ſhe waſhed his Feet with Tears, and wiped them with her Hair: And there was *Lazarus* raiſed after he had been four Days dead.

CHAP. XXIX. *Of* Jericho, *and other things.*

AT the returning to *Mount Olivet*, is the place where our Lord wept upon *Hieruſalem*, and thereby our Lady appeared to St. *Thomas* after her Aſſumption, and gave him her Girdle: And thereby is a Stone on which our Lord ſat often and preached. And there is Mount *Galilee*, where the Apoſtles were gathered when *Mary Magdalen* told them of Chriſt's Riſing. Between Mount *Olivet* and Mount *Galilee* is a Church, where the Angel told our Lady when ſhe ſhould die.

And from *Bethany* to *Jericho* is five Miles. *Jericho* was ſometimes a little City, but it is waſted, and now it is but a little Town: That Town took *Joſhua* thro' the Miracle of God, and bidding of the Angel, and deſtroyed it, and curſed thoſe that ſhould build it again. Of that City was *Rahab* that common Woman that received the Meſſengers of *Iſrael*, and kept them from the peril of Death, therefore ſhe had a good reward; as Holy Writ ſaith, *Quicunque accipit prophetam in nomine meo, mercedem Prophetæ, &c.* that is, *He that receiveth a Prophet in my Name, he ſhall receive the Reward of a Prophet.*

CHAP. XXX. *Of the Holy Places between* Bethany *and the River* Jordan, *and other Things.*

ALſo from *Bethany* Men go to the River of *Jordan* through the Wilderneſs, and it is near a Days Journey between. Toward the Eaſt is a great Hill where our Lord faſted fourty Days: Upon this Hill was Chriſt tempted of the Devil, when he ſaid to him, Command that theſe Stones be made Bread: And there is an Hermitage, where dwelleth certain *Chriſtians*, called *Georgians*, for St. *George* converted them: And upon that Hill dwelled *Abraham* a great while: And as Men go to *Jericho* ſate the ſick Men crying, *Jeſu filii* David *miſerere nobis*, that is, *Jeſus the Son of* David, *have mercy upon us.* And two miles from *Jericho* is the River *Jordan*, and ye ſhall underſtand that the Dead Sea parteth the Land of *Juda* and *Arabia*; and the water

water of that Sea is bitter; and it casteth out a thing that Men call *Aſpatam*, as great Pieces as an Horſe; And *Hieruſalem* is two hundred furlongs from the Sea: and it is called the Dead Sea, becauſe it runneth not, neither may any Man or Beaſt live therein: And that hath been proved many times, for they have caſt therein men that were judged to death: Nor no Man may drink of the water: And if men caſt Iron therein, it cometh up again; but if a man caſt a Feather therein, it ſinketh; the which is againſt kind.

And thereabout grow Trees that bear fruit of fair colour, and ſeem ripe; but when a man breaks or cutts them he findeth nought in them, but Coals and Aſhes, in token that through the Vengeance of God thoſe Cities were burnt with the Fire of Hell.

And ſome call that Lake the Lake of *Aſphaltid*, and ſome call it the Pool of the Devil, and ſome the ſtinking Pool, for the water thereof ſtinketh. There ſunk thoſe five Cities thro' the Wrath of God, that is, *Sodom*, *Gomorrah*, *Aldema*, *Sabome* and *Segot*, for the Sin of *Sodomy* that reigned in them; but *Segor* thro' the Prayer of *Lot* was ſaved a great while, for it ſtood upon a Hill, and yet appeareth much thereof above the water, and men may ſee the waters in clear weather: And in this City of *Segor*, *Lot* was made drunk by his Daughters, and lay with them; for they thought that God would deſtroy all the World, as he did with *Noe*'s Flood; and therefore they lay by their

their Father, that men might be born by them into the World; and at the right side of the Sea standeth *Lot*'s Wife in a Pillar of Salt, because she looked back when the City sunk down.

CHAP. XXXI. *Of* Abraham *and his Generation.*

AND ye shall understand that *Lot* was *Haran*'s Son, *Abraham*'s Brother, and *Sarah*, *Abraham*'s Wife, was *Lot*'s Sister: and *Sarah* was Ninety Years old when she bare *Isaac*, and *Abraham* had another Son named *Ishmael*, that he had gotten of his maid *Hagar*, and he was fourteen Years of Age when *Isaac* was born; and when *Isaac* was eight days old, he was circumcised, and his other Son *Ishmael* was circumcised the same day, and was fourteen years of Age; therefore the *Sarasins* that be of the Generations of *Ishmael*, do circumcise them at fourteen years of Age; and the *Jews* that be of the Generation of *Isaac*, do circumcise them the eighth day of their Age.

And into that dead Sea aforesaid, runneth the River *Jordan* and maketh there an end; and this is within a mile of S. *John*'s Church: And a little beneath that same Church westward, were the *Christians* wont to bathe them: and a mile thence is the River *Loth*, through which *Jacob* went, when he came to *Mesopotamia*.

CHAP. XXXII. *Of the River* Jordan.

THis River *Jordan* is no great nor deep River, but there is much good Fish therein, and there cometh from *Mount Libany* two Wells that Men call *Jor* and *Dan*, and of them it taketh the Name; and upon the one side of that River is *Mount Gilboa*; and there is a fair Plain. And on the other side men go by *Mount Libany*, to the Desart of *Pharaon*. Those Hills part the Kingdom of *Sury*, and the Country of *Phenice*. On that Hill grow Cedars, that bear long apples as big as a man's head: This River *Jordan* divideth *Galilee*, and the Land of *Idumia*, and the Land of *Betron*, and it runneth into a Plain called *Meldam*, in the *Sarasins* Language, and in *English*, *Fair*; because oftentimes there be kept great Fairs; and in that Plain is the Tomb of Holy *Job*.

In this River *Jordan* our Lord was baptized, and there was the Voice of the Father heard, saying, *Hic est filius meus dilectus*

lectus in quo acquiesco, ipsum audite; that is, *This is my beloved Son in whom I am well pleased, hear him.* And the Holy Ghost descended on him in likeness of a Dove; and so was there at his Baptism all the Trinity. And through the River *Jordan* passed the Children of *Israel* on dry Foot, and set up stones in the midst of the Water, in Token of that Miracle. And also in that River *Naaman* the *Assyrian* bathed him, who was Leprous, and he was made whole. And a little from thence is the City of *Ar*, the which *Josua* assailed and took. And about the River *Jordan* are many Churches, where Christians dwelt. Also by the River *Jordan* is the Vale of *Mambre*, which is a fair Vale and plenteous.

CHAP. XXXIII. *Of many other Miracles.*

AND ye shall further understand, that as we go from the Red Sea, to pass forward to the *Land of Promise*, is a very strong Castle, that men call *Carran* or *Sermoyes*, that is the King's Hill. This Castle did the King of *France* make, whose Name was *Bawdewin*, who conquered all the Land, and put it into the hands of Christians to keep; and under that Castle is a fair Town called *Sabaoth*; and thereabout dwell many Christians under Tribute.

Then men go to *Nazareth*, of which our Lord had his Name and from *Nazareth* unto *Jerusalem* is three days Journey. Also men go thro' the Province of *Galilee*, through *Romatha*, thro' *Sophyn*, and over the high Hill of *Effrain*, where dwelt *Hannah* that

that was the Prophet *Samuel*'s Mother, and there was he born, and after his Death buried at *Mount Joy*, as I have ſaid before.

And after Men come to *Sybula* where the Ark of God was kept under *Heli* the Prophet. And there made the People of *Iſrael* their Sacrifice unto the Lord; and there ſpake our Lord firſt to *Samuel*. There alſo miniſtred God the Sacrament. Near thereby at the right ſide is *Gabaon*, *Rama*, and *Benjamin*, of which Holy Writ ſpeaketh; after that, Men come to *Sychem*, that ſome men call *Sychar*, and that is in the Province of the *Samaritans*, and ſometime there was a Church, but 'tis all waſted, and is a fair Vale, and plenteous, and there is a good City that men call *Neople*, and from thence it is a Days Journey unto *Hieruſalem*: And there is the Well where our Lord ſpoke to the Woman of *Samaria*: And *Sychem* is ten miles from *Hieruſalem*, and it is called *Neople*, that is the new Town, and there is the Temple of *Joſeph*, *Jacob*'s Son, that governed *Egypt*, from thence were his bones brought and laid in the Tomb, and thither came *Jews* often in Pilgrimage with great Devotion, and in that City was *Dinah*, *Jacob*'s Daughter raviſhed, for whom, her Brethren ſlew many Men: And thereby is the City of *Coraſin*, where the *Samaritans* make their Sacrifice.

On this Hill would *Abraham* have ſacrificed his Son *Iſaac*: and there near is the Vale of *Dotany*, and there is the Pit wherein *Joſeph* was caſt by his Brethren before that they ſold him; and it is two miles to *Sychar*; and from thence men come to *Samary*, that men call *Sabaſten*, and that is the chief City of that Country, and in that City was the ſeat of the twelve Kings of *Iſrael*, but 'tis not ſo great as it was and there was S. *John Baptiſt* buried between two Prophets, *Helizius* & *Abdon*

but

but he was beheaded in the Caſtle of *Marketen*, near the dead Sea, and was buried by his Diſciples at *Samaria*; and there did *Julian Apoſtata* take his bones and burn them, for he was at that time Emperor; but ſome ſay that Finger with which he ſhewed our Lord, ſaying, *Ecce Agnus Dei*; that is, *Behold the Lamb of God*, would not be burnt; and St. *Tecla* the Virgin did bring it unto *Alphen*, that is in the Mountains, in which place they do it great Worſhip: And there was St. *John Baptiſt*'s Head cloſed into a Wall, but the Emperor *Theodoſius* did take it out, for he found it lapped in a cloth all bloody, and he bare it to *Conſtantinople*; and there is yet the one half of the Head: And the Veſſel wherein his Head was laid, when it was ſmitten off, is at *Gean*, and they do it great Worſhip. Some ſay, that Saint *John*'s Head is at *Amiens* in *Picardy*; and ſome ſay it is S. *John*'s Head the Biſhop: I know not, but to God it is known.

CHAP. XXXIV. *Of the* Samaritans.

FRom *Sebaſten* or *Samary* to *Hieruſalem*, is twelve Miles; and among the Hills of this Country is a Well that Men call *Fons Jacobi*, that is, *Jacob*'s Well, that changeth his colour four times a Year; for ſometime it is Red, ſometime Clear, ſometime Green, and ſometime thick; and the men that dwell there are called *Samaritans*, and they were converted by the Apoſtles; yet their Law differs from the Law of *Chriſtians*, as alſo from

Jews and *Painims*: They believe well in one God that shall judge all, and believe the Bible after the Letter, and they lay their heads in red linen Cloth, that they may be known from others: for *Sarasins* wrap their heads in white Cloth: the *Christians* that dwell there in blew, and the *Jews* in yellow; in this Country dwell many *Jews*, paying Tribute as *Christians* do.

And if you will know the Letters of the *Jews*, they are these following, and are thus called: *Aleph, Beth, Gimel, Daleth, Hevan, Zain, Heth, Teth, Jod, Caph, Lamed, Mem, Nun, Samech, Ain, Pe, Xade, Koph, Resh, Schin, Tau.*

CHAP. XXXV. Of Galilee.

FRom this Country that I have spoken of, men go to the Plain of *Galilee*, and leave the Hill on the one side; for *Galilee* is a Province of the *Land of Promise*, and in that Province is the City of *Naim*, of *Capernaum*, and *Bethsaide*, the where St. *Peter* and S. *Andrew* were born. Some say Antichrist should be born at *Corasim*, and nourished at *Bethsaide*, but shall reign at *Corasim*; therefore saith Holy Writ, *Væ tibi* Corasim, *Væ tibi* Bethsaida; that is, *Woe be to thee* Corasim, *Woe be to thee* Bethsaida: But others, he shall be born in *Babylon*, therefore said the Prophet, *De* Babylonia *Coluber exit qui totum mundum devorabit*; that is, *Out of* Babylon *shall come a Serpent that shall devour all the World.* *Cana*, a chief City of *Galilee* is four miles from *Nazareth*; of which City was the Woman of *Canaan*, of whom the Gospel speaketh, and there our Lord did his first Miracle, when at the marriage of the Architricline he turned Water into Wine. From thence men go to *Nazareth*; which hath been a great City, but now there is but a little town, and that unwalled: There was our Lady born, and of this City our Lord took his Name. At *Nazareth* also *Joseph* took our Lady to Wife, when she was Fourteen Years of Age: There the Angel saluted her, saying, *Ave gratia plena, Dominus tecum*, that is, *Hail full of Grace, the Lord is with thee.* And there was a great Church, but now there is but a little Room to receive the Offerings of Pilgrims. There is the Well of *Gabriel*, where our Lord he was wont to bathe him when he was little. At *Nazareth* was our Lord nourished: And *Nazareth* is called the Flower

Flower of Gardens; and it may well be ſo called, for there was nouriſhed the Flower of Life, even our Lord Jeſus Chriſt. About half a mile from *Nazareth* is the Blood of our Lord, for the *Jews* led him on a high Rock to caſt him down and ſlay him, but Jeſus eſcaped them, and fled to another Rock, where ſteps be yet ſeen, which they ſay are thoſe of our Lord; therefore ſome when in Danger of Thieves or Enemies, do ſay thus: *Jeſus autem tranſiens per medium illorum ibat*: And they ſay theſe Verſes of the Pſalter three Times, *Irruat ſuper eos formido & pavor in magnitudine brachii. Domine, fiant immobiles quaſi lapis; donec pertranſeat populus tuus, Domine, & populus iſte quem redemiſti.* And ſo when this is ſaid, a man may go without any letting. Ye ſhall underſtand and know that our bleſſed Lady bare her Child when ſhe was fifteen Years of Age, and ſhe lived with him thirty three Years and three months, and after his Paſſion ſhe lived two and twenty Years.

CHAP. XXXVI. *The way from* Nazareth *to the Mount or Hill of* Tabor.

AND from *Nazareth* the *Mount Tabor* is three miles, and there our Lord was Transfigured before S. *Peter*, S. *John*, and S. *James*. And there they ſaw ſpiritually our Lord, *Moſes* and *Elias* the Prophet. For which cauſe S. *Peter* ſaid, *Bonum eſt nobis hic eſſe*, &c. that is, *It is good for us to be here, let us make Three Tabernacles.* And our Lord Jeſus Chriſt bade them that they ſhould tell no man until the Time that he were riſen from Death to Life. From *Mount Tabor*, a mile diſtance is *Mount Hermon*, and there was the City of *Naim*; before the Gates of this City our Lord raiſed the Son of the Widow that had no more Children.

CHAP. XXXVII. *Of the Sea of* Galilee.

AND from thence men go to a City called *Tiberias*, that butteth on the Sea of *Galilee*, and though it be called the Sea of *Galilee*, it is no Sea, nor Arm of the Sea, for it is but a Stream of freſh Water, and 'tis more than a hundred Furlongs long, and fifty broad; and therein are many good Fiſhes; and by that ſame Sea ſtand many good Cities; therefore this Sea

changeth often his Name after the Cities that ſtand thereupon, but it is all one Water or Sea; and upon this Sea our Lord walked, and ſaid to *Peter*, when he came on the Water, and was near drowned: *O exigua fide prædite, qui dubitaſti?* that is, *O thou of little Faith, why didſt thou doubt?*

CHAP. XXXVIII. *Of the Table whereon Chriſt eat after his Reſurrection.*

IN this City of *Tiberias*, is the Table that Chriſt eat on with his Diſciples, after his Reſurrection, and they knew him by breaking of Bread, as Holy Writ ſaith, *Et cognoverunt eum in fractione panis*: that is, *They knew him in breaking of Bread.* And about the Hill of *Tiberias*, is a City, where our Lord fed five Thouſand People, with five Barley-Loaves, and two Fiſhes: In that City alſo did Men caſt in Anger a Firebrand or burning ſtick after our Lord, but that ſame burning Stick did fall on the

Earth, and People ſay, out of the ſame Stick grew preſently a Tree, which is waxen a big Tree, and there groweth yet, and the Scales of the Tree be all black. Ye ſhall underſtand that the River *Jordan* beginneth under the Hill of *Lybany*, and there beginneth the *Land of Promiſe*, and it laſteth unto *Berſebes* of length, and from the North part to the South is Nineſcore Miles, and of breadth from *Jericho* to *Jaffe*, it is forty miles. And ye ſhall underſtand that the *Land of Promiſe* beginneth at the Kingdom of *Sury*, and laſteth even unto the Wilderneſs of *Araby*.

CHAP.

CHAP. XXXIX. *of strange Manners and divers.*

AND in this Country, as in many other Lands beyond the Sea, it is a cuſtom when they have War, that if a City or Caſtle be beſieged ſo ſtrongly that they can ſend no Meſſenger to any Lords for Succour, then they write their Letters, and bind them about the Necks of Doves, and let them fly their Ways, becauſe the Dove is of that Nature, that ſhe will return again to the place where ſhe was bred and thus they do commonly in that Country. And ye ſhall underſtand that among the *Saraſins* in many places dwell Chriſtians under Tribute, and they are of divers manners, and have divers Laws, tho' they be all Chriſtians, and believe all well in our Lord God, the Father, the Son, and the Holy Ghoſt; but yet they fail in the Articles of our Faith, and they are called *Jacobins*: For S. *James* converted them to the Faith, and S. *John* Baptized them: and they ſay, that Men need only to confeſs their Sins unto God, and not unto Men; for they ſay, that God bade not one Man confeſs himſelf to another Man. And therefore ſaith *David* in this manner, *Confitebor tibi Domine in toto corde meo*; that is, *Lord, I will confeſs my ſelf unto thee with my whole Heart.* And again he ſaith thus, *Peccatum meum cognitum tibi feci*; that is, *My Treſpaſſes I have made kaown unto thee*; and in another place, *Deus meus es tu, & confitebor tibi*; that is, *Thou art my God, and I will confeſs my ſelf to thee*; and in another place, *Quoniam*

cogitatio

cogitatio hominis confitebor tibi: that is, *The Thought of Man ſhall be known unto thee*: And they read often the Bible and Pſalter, but they ſay not in Latin, but in their own Language; for they ſay, that *David* and other Prophets did ſo; and S. *Auſtin* and S. *Gregory* ſay, *Qui ſcelera ſua cogitat, & converſus fuerit, veniam ſibi credat*, that is, *Whoſo knows his Sin, and turneth, he may believe to have forgiveneſs*; and S. *Gregory* ſaith thus, *Dominus potiu mentem quam verbum conſiderat*, that is, *Our Lord taketh more heed to Thought than Word*. And S. *Hillarius* ſaith, *Longorum tem-*

porum crimina ictu oculi, &c. that is, *Sins that are done of old time periſh in the twinkling of an Eye, if Hatred of them be in a Man's Heart*. And therefore they ſay by theſe Authorities that men ſhould confeſs them only to God; and this way the Apoſtles taught;

taught; but the Popes that came since, have ordained that men ſhould confeſs them only to Prieſts and Men as they are; and the cauſe is this: For they ſay, that a man that hath ſickneſs, men can give him no good medicine, except they know the kind of ſickneſs: Alſo they ſay, a man can give no good Advice unleſs he know the Sins.

For there is a manner of Sin that is grievouſer to one man than it is to another, and therefore it is needful that a man do know and underſtand the kind of ſin.

And there be alſo other men called *Surreyens*, and they hold half our Faith, and half the Faith of the *Greeks*, and they have long Beards, as the *Greeks* have.

And there be others called *Georgians*, whom St. *George* converted, and they do worſhip more the Hallowes of Heaven than others do, and they have their Crowns ſhaven; the Clerks have round Crowns, and the Lay men have ſquare Crowns, and they hold the *Greeks* Law. And there be others that men

call Chriſtians of girding, becauſe they wear Girdles underneath: Some others called *Neſtorians*, ſome *Arians*, ſome *Nubians*, ſome *Gregorians*, ſome *Indians*, that are of *Preſter John's* Land, and every one of thoſe have ſome Articles of our Belief. But each of them vary from other, and their variance were too much to declare.

CHAP.

CHAP. XL. *For to return again on this side* Galilee.

NOW seeing I have told you of many Manners of Men that dwell in the Countries aforesaid, now I will return again to my way, for he that will turn from the Land of *Galilee* that I speak of, to come on this side, he must go thro' *Damas*, or *Damascus*, that is a fair City, and full of good Merchandizes; and it is three Days Journey from Sea, and five from *Hierusalem*; they carry their Merchandizes upon Camels, Mules, Horses, Dromedaries, and other manner of Beasts. This City of *Damas* was founded by *Helizeus*, *Abraham*'s Servant, who before *Isaac* was born should have been his Heir, and there he named that City *Damas*. And in that place *Cain* slew his Brother *Abel*; and beside *Damas* is the Mount of *Syer*: In this City be many Physicians, and that holy Man S. *Paul* was a Physician there, to cure Men, before he was converted, and after he

was a Physician of Souls. And from *Damas* Men go to a place called our Lady of *Sardmach*, five Miles from *Damas*, and it is on a Rock, where is a fair Church, and there dwell Christians, Monks, and Nuns in that Church; between the City of *Darky* and the City of *Raphano* is a River called *Sabatory*, which some say on the *Saturday* it runneth fast, and all the Week else it standeth still and runneth not, or but a little. And there is another River that on the Night freezeth fast, and upon the Day no Frost is seen. And so Men go by a City that

Men

Men call *Berugh*, and there thoſe that will go to *Cyprus* take Ship, and they arrive at the Haven of *Sur*, or of *Tyre*, and then go to *Cyprus*: Alſo Men may go right from the Haven of *Tyre*, and not come to *Cyprus*, but arrive at the ſame Haven of *Greece*, and by theſe ways Men come into the Countries before ſpoken of.

CHAP. XLI. *How a Man may go the ſhorteſt way to* Hieruſalem.

NOW have I told you the fartheſt and longeſt ways by the which Men go to *Hieruſalem*, as by *Babylon* and *Egypt*, which is alſo called *Kayre*; and *Mount Sinai*, and many other Places, thro' the which Men go to the *Land of Promiſe*. Now will I tell you the ſhorteſt way to *Hieruſalem*, for many will go the long way, ſome for want of Company, and many other reaſonable cauſes; and therefore I ſhall tell you ſhortly how a Man may go with little coſt and ſhort time.

A Man that cometh from the Land of the Weſt, he goeth through *France*, *Burgundy*, *Lombardy*, and to *Venice*, or to *Gene*, or ſome other Haven of theſe Marches, and taketh there Ship, and goeth to the Iſle *Griſſe*, or ſo arriveth he in *Greece*, or elſe in Port *Myroch*, or *Valon*, or *Duras*, or ſome other Haven of thoſe Marches, and arriveth to *Cyprus*, and cometh not in the Iſle of *Rhodes*, but arriveth at *Famaguſt*, that is the chief Haven of *Cyprus*, or elſe at *Lamaton*; and then taking Ship again, he paſſeth beſide the Haven of *Tyre*, and cometh not to Land, and ſo paſſeth by all the Havens to the Coaſt, 'till he come to *Jaffe*, that is the next Haven to *Hieruſalem*, for it is but Twenty Eight Miles between. And from *Jaffe* Men go to the City of *Ramos*, and that it is but little thence, and it is a fair City, and beſide *Ramus* is a fair Church of our Lady, where our Lord ſhewed himſelf unto her in three Shadows, betokening the Trinity; and there near is a Church of S. *George*, where his Head was ſmitten off: And then to the Caſtle of *Emaus*, and then to *Mount Joy*, and from thence Pilgrims ſee *Hieruſalem*, and then to *Mount Modin*, and then to *Hieruſalem*: At *Mount Modin* lyeth the Prophet *Malachi*, and over-againſt *Ramatha* is the Town of *Denke*, whereof the Prophet *Amos* was.

CHAP. XLII. *Of other ways for to go by Land to* Hierusalem.

FOrasmuch as many Men connot endure the trouble of the Sea, and better it is to go by Land, although it be more pain; then a Man shall go to one of the Havens of *Lombardy*, as *Venice*, or another; and ye shall pass into *Greece*, or Port *Myroch*, or another; and ye shall go to *Constantinople*, and shall pass the Water that is called the Breach of S. *George*, that is an Arm of the Sea. And from thence ye shall come to *Pulveral*, and then to the Castle of *Synople*, and so to *Cappadocia*, which is a great Country wherein are many great Hills: And ye shall go thro' *Turkey*, and to the City of *Nike*, which they won from the Emperor of *Constantinople*; and it is a fair City, and well walled, and there is a River that is called the *Lay*: and then Men go by the *Alps* of *Mormount*, and thro' the Vales of *Malebrines*, and the Vale *Ernax*, and so more easily to *Antioch*, which standeth richly on the River. And he that will go another way, he goeth by the *Roman* Coast. And the *Roman* Sea, on that Coast is a fair Castle that is called *Florage*: And when a Man hath passed the Hills, he cometh to the City of *Moriarch* and to *Artose*, where is a great Bridge upon the River of *Ferne*, and that Men call *Fassor*; and it is a great River bearing Ships: And beside the City of *Damas* is a River that cometh from the Mount of *Labany*, which is called *Alban*: At the Passage of this River, S. *Eustace* lost his two Sons, when he had lost his Wife: And it runneth thro' the Plain of *Chalcides*; and to the great Sea. Then Men go to the City of *Fermein*, and so to the City of *Ferne*, and then to *Antioch*. And that is a fair City, well walled, and two miles long, and there is a Bridge over the River, that hath at each Pillar a Tower, and it is the best City of the Kingdom of *Sury*. From *Antioch* Men go to the City of *Locuth*, so to *Geble*, and to *Tortouse*, and thereby is the Land of *Lambre*, and a strong Castle that Men call *Mambeke*. And from *Tortoise*, Men go to *Tripoly* on the Sea, and by this Sea Men go to *Dacres*, and there is two ways to *Hierusalem*; by the way on the Left-hand Men come first unto *Damas* by the River of *Jordan*, on the right Side Men go thro' the Land of *Flagme*, and so to the City *Caiphas*, in which City *Caiaphas* was Lord, and some call it the Castle *Pellerius*, and

and from thence is four Days Journey to *Hieruſalem*, and they go through *Cæſari Philippi*, *Jaffe*, *Ramas*, and *Emaus*, and ſo to *Hieruſalem*.

CHAP. XLIII. *Yet of another way by Land toward the* Land of Promiſe.

NOW have I told you ſome ways by Land and by Water, how Men may go to *Hieruſalem*; and there be many other ways that Men go by, after the Countries that they come from, nevertheleſs they come all to one end. Yet is there a way all by Land to *Hieruſalem*, and paſs no Seas but to *France* or *Flanders*, but that way is very long, perilous, and of great travel, wherefore few go that way; but he that will go that way, muſt go by *Almain* and *Pruſe*, and ſo to *Tartary*. This *Tartary* is holden by the great *Cham*, of whom I ſhall ſpeak afterwards, for thither reacheth his Lordſhip, and all the Lords of *Tartary* yield to him Tribute. *Tartary* is a barren Country, and very Sandy, for there groweth little either Corn or other Fruit, but there is a great plenty of Beaſts, and therefore they eat Fleſh without Bread, and they ſup the Broth, and they drink Milk of all manner of Beaſts. And becauſe they have great Scarcity of Wood, they dry the dung of Horſes and of other Beaſts, and burn it for to dreſs their Meat by. Princes and other Lords eat but once in the Day, and that is but very little: and they be foul People, and of ill liking. In Summer there are many great Tempeſts, and Thunders, they ſlay many Men and Beaſts: Sometime on a ſudden it is very cold, and again on a ſudden it is very hot. The Prince of the Land they call *Roco*, and he dwelleth at a City that is called *Orda*: But few Strangers do deſire to dwell in that Land, for it is good to ſow Thorns and Weeds in, but other good there is none, as I heard ſay, for I was not that way, but I have been in other Countries marching thereon, as in the Land of *Ruſſia* and *Niſland*, the Kingdom of *Grecon*, and *Leſſow*, and the Kingdom *Graſten*, and many other places: But I never went that way to *Hieruſalem*, therefore I cannot well tell it, for I have underſtood that Men may not well go that way but in Winter, when the Waters and Mires that be in that Land be frozen

and covered with Snow, that Men may paſs thereon; for were not that Snow, there might no Man go in that Land but he were loſt. And ye ſhall underſtand that a Man muſt go Three Days Journey from *Pruſe* to paſs this way, before he can come to the Land of *Saraſins*.

And if by chance any Chriſtian paſs that way, as once a Year they do, they carry their Victuals with them, for they would find nothing there but a ſort of Food that they call Syles, and they carry their Victuals upon the Ice on Sleds, and Chariots without Wheels, and as long as their Victuals laſt, they may dwell there, but no longer. And when the Spies of the Countries ſee Chriſtians come, they run to the Towns and Caſtles, and cry aloud, *Kara, Kara, Kara*; and as ſoon as they have cry'd, then do the People arm them. And ye ſhall underſtand that the Ice there is harder than it is here, and every Man hath a Stove in his Houſe, and therein they eat and do all Things that they want; and that is at the North part of the World, where it is commonly cold, for the Sun appeareth not, nor ſhineth but little in that Country: And that Land is in ſome places ſo cold, that no Man can dwell therein; and on the South ſide of the World, it is in ſome places ſo hot, that there can no Man dwell, the Sun giveth ſo great Heat in thoſe Countries.

CHAP. XLIV. *Of the Faith of the* Saraſins, *and of the Book of their Law, Named* Alcoran.

FOraſmuch as I have told you of the *Saraſins*, and of other Lands, I purpoſe to ſet down a part of their Law, and of their Belief, as their Book ſaith which they call *Alcoran*, and ſome call that Book *Myſap*, and ſome call it *Harme*, in divers Languages of Countries, which Book *Mahomet* gave them, in which Book he wrote, among other things, as I have often read and ſeen, that they that are good ſhall go to Paradiſe, and the Evil People to Hell; and ſo believe all *Saraſins*. And if a Man ask of what Paradiſe they mean, they ſay it is a Place of Delights, where a Man ſhall find all manner of Fruits at all time, and Waters and Rivers running with Milk and Honey, Wine, and freſh Water, and they ſhall all have fair Houſes and good, as they have deſerved, and thoſe Houſes

are

are made of precious Stones, Gold and Silver, and every Man ſhall have ten Wives and Maidens; and he ſhall once a Day have to do with them, and yet ſhall they ſtill be Maidens. And they ſpeak often of the bleſſed Virgin *Mary*, and tell of the Incarnation, that *Mary* was learned of Angels, and that *Gabriel* ſaid to her, that ſhe was choſen before all other from the beginning of the World. and that witneſſeth well their Book, and *Gabriel* told her the Incarnation of Jeſus Chriſt, and that ſhe ſhould conceive and bear a Child: And they ſay, that Chriſt was a Holy Prophet in Word or Deed, and alſo meek and righteouſe to all Men, and one not any way blameworthy, and they ſay that when the Angel told her of the Incarnation, ſhe had great dread, for ſhe was very Young, and there was one in that Country that practiſed Sorcery, who was called *Takina*, that with Enchantments could make him like an Angel, and went often and lay with Maidens, therefore was *Mary* the more afraid of the Angel; and thought in her mind that it had been *Takina*, who went to Maidens; and ſhe charged him in the Name of God to tell her if he were the ſame *Takina*, and the Angel bid her have no dread, for he was for certain a true Meſſenger of Jeſus Chriſt.

Alſo their Book *Alcoran* ſaith, That ſhe had a Child under a Palm-tree: Then was ſhe greatly aſhamed, and wiſhed her ſelf dead, but as ſoon as her Child was born, he ſpake and comforted her, ſaying, *Ne timeas*, Maria; that is, *Be not afraid* Mary. And in many other places ſaith their Book *Alcoran*, that Jeſus Chriſt ſpake as ſoon as he was born. And the Book ſaith, that Jeſus Chriſt was ſent of Almighty God, to be an enſample to all Men, and that God ſhall judge all Men, the good to Heaven, and the wicked to Hell, and that Jeſus Chriſt is the beſt Prophet of all other, next to God, and that he was a Holy Prophet, for he gave the Blind their ſight, and healed all Diſeaſes, he raiſed Men that were dead, and was taken quick into Heaven, and if they may find a Book with Goſpels, ſuch as, *Miſſus eſt angelus*, they do it great Worſhip: And they faſt one Month in the Year, eat only at Night, and they keep them from their Wives; but they that are ſick are not conſtrained to it. And their Book *Alcoran* ſpeaketh of *Jews*, and ſaith, they are wicked People, for they will not believe

believe that Jesus Christ is of God. Further they say, that the *Jews* spake falsly of our Lady, and her Son Jesus Christ, in saying, that they did not hang him on the Cross. Their Book *Alcoran* forbiddeth Murther and Theft; and commandeth them to do so to others, as they would have others to do to them: For the *Sarasins* believed so near our Faith, that they are easily converted when Men preach the Law of Jesus Christ. They say also that they know right well by their Prophesies, that their Law of *Mahomet* shall fail, as the *Jews* Law doth, and that the Law of *Christians* shall last to the Worlds end. And if a Man ask them wherein they believe, they say, That they believe in God Almighty, that is the Maker of Heaven and Earth, and all other Things, and without him is nothing done. And at the Day of Judgment every Man shall be rewarded after his Deserving, and that all things are Truth that God spake by the Mouth of his Prophets.

CHAP. XLV. *Yet further concerning* Mahomet.

ALSO *Mahomet* had writ in his Book *Alcoran*, that every Man should have two Wives, or three, or four; but now they have nine, and as many Lemmans as they please; and if any of these Wives do wrong their Husbands, he may drive her out of his House, and take in another, but he must give her part of his Goods. Also where Men speak of the Father, the Son, and the Holy Ghost, they say, that they are not Three Persons, but One God: For the Book *Alcoran* speaketh not thereof, nor of the Trinity; but they say that God spake, or else he was Dumb; and that God had a Ghost, or else he was not alive: They say God's Word hath great strength, and so saith their *Alcoran*, and they say that *Abraham* and *Moses* were greatly in favour with God, for they spake with him, and *Mahomet* was a true Messenger of God; and they have many good Articles of our Faith, and some understand the Scriptures, Prophets, Gospels, and the Bible, for they have them written in their Language. In their manner they know Holy Writ, but they understand it but after the Letter, and so do the *Jews*, for they understand it not Spiritually, but after their Letter; and therefore saith S. *Paul*, *Litera occidit, Spiritus autem vivificat*, that is, *The Letter killeth, but the Spirit quickneth:*

neth. The *Saraſins* likewiſe ſay, that the *Jews* are wicked, for they keep not the Law of *Moſes* which he gave them; and alſo *Chriſtians* are evil, for they keep not the Commandments of the Goſpel that Jeſus Chriſt ſent unto them.

And further, I ſhall tell you what the Soldan told me upon a Day in his Chamber, ſhutting out all other Men, as Lords, Knights, and other, for he would ſpeak with me in Counſel; and then he asked me, How Chriſtians governed themſelves in our Country? I anſwered him and ſaid, Right well, thanks be to God: But he ſaid ſecretly, nay, for he ſaid, that our Prieſts made no force of God's Service, for they ſhould give good Example to Men to do well, and they give ill Example; and therefore when the People ſhould go on the Holy-Days to Church to ſerve God, they go to the Tavern to Sin in Gluttony both Day and Night, eating and drinking as Beaſts that know not when they have enough. He ſaid alſo, that there was much Contention among Chriſtians, and one would defraud another, and they were ſo proud that they knew not how to cloath them, now ſhort, now long, now ſtrait, then wide, and of all Faſhions: whereas they ſhould be humble and meek, giving their Alms as Jeſus Chriſt did, in whom they believe. He ſaid alſo, that they were ſo covetous, that for a little Money they would ſell their Children, Siſters, or Wives, one Man taking another Man's Wife, and no Man keeping his Promiſe: Therefore ſaith he, for their Sins hath God given theſe Lands to our Hands, and not through our ſtrength, but all for your Sins: For we know certainly, that while ye truly ſerve God he will help you, ſo that no Man ſhall win of you, if that you ſerve God as you ought to do: but while ye live ſo ſinfully as ye do, we have no dread of you, for God will not help you. And then I asked him how he knew the ſtate of Chriſtians in that manner; and he ſaid, he knew well the ſtate both of Lords and of Commons, by his Meſſengers which he ſent thro' all the Countries as it were Merchants, with precious Stones and other Merchandiſes, to know the manner of every Country. And then he did call again all the Lords into his Chamber to us, and then ſhewed he unto me Three Perſons that were great Lords of that Country, who ſhewed unto me the manner of my Country and of all *Chriſtendom*, as though they had been Men born in

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the ſame Parts, they ſpake *French* right well, and the Soldan alſo; and then I had great marvel of this ſlander of our Faith; and ſo they that ſhould be turned by our good Examples to the Faith of Jeſus Chriſt, they are drawn away through our Evil living; and therefore it is no wonder if that they call us Evil, for they ſay Truth: But the *Saraſins* are true, for they keep truly the Commandments of their *Alcoran*.

CHAP. XLVI. *Of the Birth of* Mahomet.

AND ye ſhall underſtand that *Mahomet* was born at *Ibareh* in *Araby*, and his Father was a *Painim*, and his Mother a *Jew*; their Names were *Abdal* and *Hemna*, and they were but poor People; and he was firſt a poor Drudge, and kept Horſe; and afterwards he followed Merchandize.

And the *Saraſins* ſay, he came into *Egypt* with Merchandize, and *Egypt* was the ſame time Chriſtened, and there was a Chapel beſide *Araby*, and there was an Hermit; and when he came to the Chapel that was but a little low Houſe, as ſoon as he entered, it began to be as great as it were a Palace Gate; and that was the firſt Miracle that the *Saraſins* ſay he did in his Youth. After began *Mahomet* to be wiſe and rich, and became a great Aſtronomer, and ſince was the Keeper of the Land for the Prince of *Coraſon*, and govern'd it full well, that when the Prince was dead, he married the Lady named *Quadiga*. And *Mahomet* fell often into the Falling-Evil; wherefore the Lady was ſorry that ſhe had taken him to be her Husband; and he made her believe that every time he fell ſo, the Angel *Gabriel* ſpake to him, and for the brightneſs of the Angel he fell down. This *Mahomet* reigned in *Araby*, in the Year of our Lord Six hundred and twenty: He was of the Kindred of *Iſhmael* that was *Abraham*'s Son, whom he begat on *Hagar*: The other are called *Saraſins* of *Sara*; but ſome *Moabites*, and ſome *Ammonites*, after *Lot*'s two Sons. And ye ſhall underſtand that the *Turks*, *Arabians*, and *Perſians* do profeſs the *Alcoran*, but they vary one from another in many Matters. This *Mahomet* loved a good Man an Hermit, that dwelt in the Wilderneſs, a Mile from *Mount Sina*, in the way as Men go from *Araby* to *Chaldee*, a Days Journey from the Sea, whence Merchants of *Venice* come; and *Mahomet* went often to this

Chapel

this Hermit, for he heard gladly the Hermit preach; but his Men were displeased at it, for they travelled sometime all the Night; wherefore they wished the Hermit dead. So it befell on a Night, that *Mahomet* was so drunk with strong Wine that he fell asleep; then his Men took his Sword out of his sheath whilst he slept, and therewith slew the Hermit, and when they had done, they put up the Sword again all bloody; and on the Morrow when that he found the Hermit thus dead, he was very angry in his mind, and would have put his Men to Death; but they all with one accord, and with one Consent said, that

he himself had slain him, when he was drunken, and they shewed him his own Sword all bloody; and then he believed that they said Truth, and cursed the Wine, and all those that drank it. And therefore *Sarasins*, that are devout, drink no Wine openly, lest they should be reproved, but they drink good Beverage, sweet and nourishing, that is made of Calamels, and thereof is Sugar made.

And it befel some Time that Christians became *Sarasins*, either thro' poverty, simpleness, or wickedness; and therefore their Archbishop when he received them, said, *Laelles ella Mahomet rosol ella*; that is to say, there is no God but one, and *Mahomet* is his Messenger. And seeing I have told you a part of their Law and their Customs, now I shall tell you of their Letters, with their Names.

First, they have for a *almoy*, b *bethat*, c *cathi*, d *delphy*, e *ethoti*, f *thy*, g *gatophin*, h *hecum*, i *iechi*, k *kathi*, l *lothum*, m *malach*, n *nahalbi*, o *orthy*, p *thorizi*, q *zothii*, r *ruchelat*, s *choimus*, t *Salathy*, u *yrichom*, x *mazor*, *zalephin*, *& johetocn.n*, these are the Names. Four Letters have they yet more for diversity of their Language, forasmuch as they speak so in their throats, as we have in our Language and Speech in *England*: Two Letters more they also have in their *A*, *B*, *C*, that is to say, *g*, *&*, the which are called *thrane* and *zawx*.

CHAP. XLVII. *Of divers Countries, and of marvellous Beasts.*

AND since then I have spoken before of the Holy Land and Countries thereabout, and many ways thither; and to *Mount Sinai* and to *Babylon*, and divers other places which I have spoken of: Now will I speak of strange Beasts, of divers People, Countries and Isles that are parted by the Rivers which run thro' Paradise *terrestre*. For *Mesopotamia* and the Kingdom of *Chaldee*, and *Araby*, are between two Rivers, *Tigris* and *Euphrates*, and the Kingdom of *Media* and *Persia* are between two Rivers, *Tigris* and *Indus*: and the Kingdom of *Sury*, *Palestine*, and *Femines*, are between *Euphrates* and the *Mediterranean* Sea.

It is of length from *Moroch* on the Sea of *Spain*, unto the great Sea; and so it lasteth beyond *Constantinople* 320 Miles of *Lumbardy*, and to the Ocean Sea. In *Inde* is the Kingdom of *Sichem*, which

which is all closed among Hills, and beside *Sichem*, is the Land of *Amazony*, wherein dwell none but Women.

And thereby is the Kingdom of *Albany*, which is a great Land: and it is so called because that Men are more white there than in other places. In this Country are great Hounds and strong so that they overcome Lyons, and slay them. And ye shall understand that in those Countries are many Isles and Lands, of all which it were too long to tell, but of some I will speak more plainly afterward.

CHAP. XLVIII. *Of the Haven of* Gene, *for to go by Sea into divers Countries.*

NOW he that will go to *Tartary*, *Persia*, *Chalde* or *Inde*, he taketh Ship of *Gene*, or at *Venice*, or at any other Haven and so he passeth by the Sea, and arriveth at *Topasond*, that is a good City, that sometime was called the Haven of *Briga*, and thereby is the Haven of *Persia*, of *Media*, and of other Marches. In this City lieth St. *Athanasius* that was Bishop of *Alexandria*, and made the Psalm *Quicunque vult*.

This Man was a great Doctor of Divinity, and of the Godhead, he was accused unto the Pope of *Rome*, that he was an Heretick, and the Pope sent for him, and put him in Prison, and while he was in that Prison he made this Psalm, and sent it to the Pope, and said, If that he were an Heretick then was that Heresie, for that was his Faith and his Belief: and when the Pope saw that what he had said therein, was all our Faith, he soon delivered him out of Prison, and ordered that Psalm to be said every day at the beginning of Service; and so he held *Athanasius* for a good Christian; but he would never after go to his Bishoprick because they accused him of Heresie. *Topasond* was sometime holden of the Emperor of *Constantinople*, but a great man that he sent to help the Country against the *Turks*, did hold it to himself and called himself Emperor of *Topasond*.

And from thence Men go through little *Armony*, and in that Country is an old Castle, that is on a Rock, that is called the Castle of *Cyprus*, there People say, Men find an Hawk sitting upon a Perch right well made, and a fair Lady of *Fairy* that keepeth it; and he that will watch the same Hawk seven days

and seven nights, some say; that it is but three Days and three nights, alone without any Company, and without sleep, this fair Lady will come to him at the seven or three days end, and shall grant to him the first things that he shall ask of worldly things, and that hath often been proved, the People say: So upon a time it befel that a Man who at that time was King of *Armony*, that was a right valiant Man, watched upon a time, and at the seven days end, the Lady came to him and bad him

ask what he would, for he had well done his Duty: And the King answered, that he was a great Lord, and in good peace, and was rich, so that he would ask nothing but the continual Love of the fair Lady, or to have his Will of her. Then this fair Lady answered and said unto him, that he was a Fool, for he knew not what he asked, neither might he have her; but he should not have asked of her any worldly thing, for she was not worldly. Then the King saith, he would have nothing else: And she said, since he would ask nothing else, she would grant him and all that came after him three things, and said unto him, Sir King, ye shall be in Subjection unto your Enemies, and ye shall have great need of good Cattle. And since that Time all the Kings of *Armony* have been in War, needy, and under the Tribute of the *Sarasins*.

Also a poor Man's Son who watched on a time, asked of the Lady that he might grow rich and happy by Merchandise, and

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the Lady granted him; but she said to him, that he had asked his undoing, for great Pride that he should have thereof: And this Man became so great a Merchant both by Sea and Land, that he was so rich, that he knew not the thousandth part of his Goods.

Also a Knight of the Templers watched likewise, and when he had done, he desired to have a Purse full of Gold; and whatever he took thereof, it should ever be full again; and she did grant it him, but she told him he had desired his own Destruction, by the great mispeuding that he should have of the same Purse; and so it was. But he that shall watch, hath great need to keep from sleep; for if he sleep, he is lost, so that he shall be never seen after. But this is not the right way but for a marvel.

From *Topasond* Men go to great *Armony*, to the City *Artyron*, which aforetime was a fair City, but the *Turks* have so destroyed it, that there neither grows Vine nor Fruit. From *Artyron*, Men go to the Hill *Sabissocal*, and there is another Hill called *Arab*, but the *Jews* call it *Thano*; where the Ark of *Noah* rested after the Deluge. and on that hill a man may see very far in clear Weather, for the Hill is full seven Miles of heighth; and some say, they have been there and put their fingers in the holes where the Fiend went out, when *Noah* said in this manner *Benedicite*. But I judge, that for Snow that is always upon that Hill, both Winter and Summer, no Man hath ever gone up since *Noah* was there: but only one is said to have been there, who brought a Plank that is yet in the Abbey of the Hills foot for he desired to go up that Hill, and when he was three parts up, he was so weary that he could not go further, and he rested and slept; and when he awaked, he was down at the Hill foot, and then he prayed to God devoutly, that he would suffer him to go to the upper part of the Hill, and an Angel said, that he should have his Desire, and so had; and since that time no Man did ever come there; but a Man ought not to believe all things that are spoken of it.

And from thence men go to a City called *Tanziro*, which is a fair and a rich City; beside in that City is an Hill of Salt, and thereof every Man taketh what he will: And there dwell many Christians under Tribute of the *Sarasins*. From thence

Men

Men go thro' many Cities, Towns and Villages toward *Inde*; and then come to a City that is called *Caſſage*, that is a fair City,

and near that is abundance of Corn, Vines, and all manner of Fruits; and there the three Kings met together, that went to make their Offerings to our Lord in *Bethlehem*. From that City Men go to another called *Carrapage*, and *Painims* ſay, that Chri-

ſtians may not dwell there, but they die ſoon, yet they know not the cauſe. From thence Men go through many Countries, Cities and Towns; ſo that 'twere too long to tell all: And to the City of *Carnaa*, that was ſome time ſo great, that the Wall was five and twenty miles about, which may yet be ſeen, but 'tis

not

not inhabited, and at that place endeth the Land of the Emperor of *Persia*.

CHAP. XLIX. *Of the Country of* Job, *and of the Kingdom of* Chaldee.

ON the other side of the City of *Carnaa*, Men enter into the Land of *Job*, which is a good Land furnished with grea Plenty of all Fruits, and is also called *Swere*. In this Land is the City of *Thamar*: This *Job* was a Painim, and also *Cofraa*'s Son, and he held that Land as Prince thereof, and was so rich he knew not the hundredth part of his Goods; and after his Poverty God made him richer than ever he was before, so that he was King of *Idumea*, after the Death of King *Esau*; and when he was King he was called *Joab*; and in that Kingdom he lived 170 Years, so that when he died he was 248 Years old. And in the Land of *Job* is no want of any thing that is needful for Man's Body. There are Hills where Men do find Manna, which Manna is called Angel's Bread, it is white of colour, and much sweeter than Sugar or Honey; and it comes of the Dew of Heaven that falleth on the Herbs, and there it congealeth and waxeth white, and it is used in Medicines for rich Men.

This Land boundeth on the Land of *Chaldee*, which is a great Land, and there the Men are very fair, and well apparelled, as with Cloth of Gold beset with costly Pearls, and many other precious Stones. The Women are but hard favoured and go barefoot, and meanly clad, with a wide and coarse Coat, but so short that it scarce covers their Knees; their Sleeves are long, down to the Foot; they have long black hair hanging on their Shoulders, and are not lovely to look on; but I had best say no more, for I fear I shall get small thanks for my praising them. In this Land of *Chaldee* aforesaid, is a City called *Hur*; and in that City was *Abraham* the Patriarch born.

CHAP. L. *Of the Kingdom of* Amazony, *where dwell none but Women.*

NEar the Land of *Chaldee* is the Land of *Amazony*, wherein dwell no Men but all Women, as Men say; for they will suffer

ſuffer no man to live among them, nor to have rule over them. For afore time there was a King and men dwelling in that Land, and they had Wives as in other Countries. Now it befel that the King had great War with the Men of *Scithy*: This King was called *Colopius*, and he was ſlain in Battle, and all the Nobles of his Land. When the Queen and the other Ladies of the Land, heard the King and Lords were ſlain, they gathered them together and killed all the Men that were left in the Land among them. And when they will have any men to lye by them, they

ſend for them into a Country that is near their Land, and the Men come and ſtay there eight days, or as the Woman likes, and then

then go they again: And if they have Men children they ſend them to their Fathers when they can eat and go; if Female-Children they keep them; and if they be of Noble Blood, they burn the left Pap away, for bearing of a Shield: and if of baſe Degree they burn the right Pap away for ſhooting. For the Women of that Country are good Warriours, and are often in Pay with other Lords; and the Queen of that Land governeth well the Land, the which is environed with Water. Beſide *Amazony*, is the land of *Termagute*, that is a good Land and profitable, and for the goodneſs thereof, King *Alexander* made a City there, and called it *Alexandria*.

CHAP. LI. *Of the Land* Ethiope.

ON the other ſide of *Chaldee*, toward the South, is *Ethiope*, which is a great Land; and ye ſhall underſtand that the Land of *Ethiope*, reaches Eaſtward to the great Wilderneſs. Weſtward to the Land of *Nuby*, Southward to the land *Maritane* and Northward to the Red Sea; and then is a *Maertim* that laſteth from the Hills of *Ethiope*, to *Lidy* the high and the low, that laſteth to the great Sea of *Spain*. In this land on the South the People are very black. In this land is a Well that in the day the Water is ſo cold that no Man can drink thereof, and in the night ſo hot that no Man can bear to put his Hand in it. In this Land the Rivers and all the Waters are troubled, and ſome yield Salt for the great Heat; and Men of that Land are ſoon drunk, and have little Appetite to Meat. They have commonly the Flux of the Body, and live not long.

In *Ethiope* are ſuch Men that have but one Foot, and they go ſo faſt that it is great marvel, and that is a large Foot, for the ſhadow thereof covereth the Body from Sun or Rain, when they lie on their Backs; and when their Children are firſt born, they look like Ruſſet, but when they wax old, then they be all black. In *Ethiope* is the Land of *Saba*, of which one of the Kings that fought our Lord at *Bethlehem*, was King.

CHAP. LII. *Of* Inde *the More and the Leſs: of Diamonds and of their great Vertues.*

FRom *Ethiope* Men go through many and divers Countries before they come into *Inde*: and it is parted into three

parts, that is to say, *Inde* the more, which is a hot Land: and *Inde* the leſs, which is a temperate Land; and the third part is toward the North, and there 'tis very cold, ſo that with great Cold, Froſt, and Ice, the Water becomes Cryſtal, and upon

that, groweth the rich Diamonds that are of troubled Colour, which Diamond is ſo hard that no man may break it. Other Diamonds men find in *Arabia*, that are not ſo good, becauſe they are more ſoft, and there be ſome in *Cyprus*. In *Macedonia*

men

Men find Diamonds likewiſe, but the beſt are in *Inde*, and ſome are many times found in a maſs in the mines where gold is gotten, when men break the maſs in pieces: ſometimes men find ſome as great as a Pea, and ſome leſs, and thoſe are as hard as thoſe of *Inde*: Sometimes there are good diamonds found in *Inde* upon the Rock of Cryſtal; and alſo upon the Rock of *Adamant* in the Sea. And on other Hills are diamonds found that are as great as Hazle-Nuts, which are ſquare, and pointed of their own kind, and they grow two together, male and female, and are nouriſhed with the dew of Heaven, and they engender commonly and bring forth other ſmall ones, which encreaſe and grow all the Year. I have many times tried that if a man keep them with a little of the Rock, and wet them often with the dew, they will grow every year, and the ſmall will wax great: And if a man do bear that diamond on his left ſide, then it is of more vertue, for the ſtrength of their growing is toward the North, that is on the left ſide as men of thoſe Countries ſay. To him that beareth the diamond with him, it giveth hardineſs, it keepeth the limbs of the body, it alſo giveth a Man Victory over his Enemies, if his Cauſe be right, and it keeps him that bears it, in good temper, free from ſtrife, riot, ill dreams, ſorceries, and enchantments. Moreover, no wild Beaſt ſhall aſſail or any way hurt them. This diamond ſhould be neither bought nor ſold, but given freely, for then it is of moſt vertue. It healeth the Lunatick and him that is poſſeſſed with a devil; and as ſoon as any Venom or Poyſon is brought near it, it moiſteneth, and begins to ſweat. And men eaſily poliſh them, tho' ſome think they may not be poliſhed, and men may aſſay them well in this manner: Firſt, cut them on precious Stones, Saphires, or on Cryſtal, and then take a Stone that is called Adamant, and lay a Needle before that Adamant, and if the diamond be good and of vertue, the Adamant draweth not the Needle to it, whilſt the diamond is there. And this is the proof they make beyond Sea. But it chanceth ſometime that the good diamond loſeth the Vertue through him that beareth it, and therefore it is needful for to make it recover the Vertue again, or elſe it is of little Value.

CHAP. LIII. *Of divers Kingdoms and Isles in the Land of Inde, and of People there that are of a yellow and green Colour, and of many strange Things.*

THere is in *Inde* many Countries and divers Kingdoms, and it taketh the Name of a River that runneth through it, which is called *Inde* also, and there are many precious Stones in the said River and divers other strange things, as Eels of thirty foot long: and Men that dwell near that River are of evil colour, yellow and green. In that Land of *Inde* are more than 5000 Isles that are inhabited, besides divers uninhabited, and in each one of those, are great Plenty of Cities and much People; for the *Indians* are of that condition, that commonly they pass not out of their Land, for they dwell under the Planet *Saturn*, which maketh his Course through the twelve Signs but once in thirty Years; yet the Moon passeth through the Twelve Signs in one Month, and for that *Saturn* is of so little stirring, therefore Men that dwell under it, and in that Climate, have no good will to stir much abroad. But in our Country it is contrary, for we are in a Climate that is under the Moon, and of light stirring, and therefore it giveth us will to much moving and stirring, and to go into diverse Countries of the World, for it goeth about the World swifter than any other Planet doth.

Also Men pass through *Inde* to many Countries by Sea, and and then they come to the Isle of *Hermes*, where Merchants of *Venice*, and of *Gene*, and of divers other parts of Christendom come to buy their Merchandize. And it is so warm there in that Isle that Mens Members hang down to their shanks, for the great dissolving of the Body. But Men of that Country that know better Manners bind them strait, and anoint them with Ointments, made to hold them up, whereby they may live more civilly. In this Island Men and Women lie all naked in the Rivers, from the beginning of the heat of the day till it be past Noon, and they lie all in the Waters but the Face, for the great heat that is there, and the Women be not ashamed for the Men. In this Isle the Ships are without Nail or bands of Iron, least the Rocks of Adamant in the Sea should draw the Ships to them. From this Isle Men go by Sea to the Isle of *Lana*, where is great plenty of Corn, and the King of this Isle

was

was ſometime ſo mighty that he held War againſt K. *Alexander* with great ſtrength: Men of this Iſle have many ſorts of Beliefs and Faith, and have alſo divers Laws; for ſome worſhip the Sun, ſome Fire, ſome Trees, and ſome Serpents, or any other Thing that they firſt meet in the Morning, and ſome do worſhip ſimple Simulacres and Idols; but between Simulacres and Idols is no Difference, for they are but Images made to what likeneſs ſoever a Man may invent: for ſome Image hath an head like an Ox, and ſome have three or four Heads, one of a Man, or an Horſe, or an Ox, or any other Beaſt that a Man hath ſeen.

And ye ſhall underſtand, That they that worſhip Simulacres, they worſhip them for worthy Men that were ſometime, as *Hercules* and others, who did many marvels when they lived; for they ſay, and know well that they are not that God which created all things, but that they are in Eſtimation with God, for the Marvels they did, and therefore they worſhip them.

And ſo ſay they of the Sun, for it changeth oft-times, and giveth ſometime great heat for to nouriſh all things on Earth: and becauſe it is ſo great profit, they know well that is not God, but it is in God's Favour, and he loveth it more than any other thing, and for this cauſe they worſhip it.

Alſo,

Alſo they have their Reaſons for other Planets, and Fire alſo, for it is profitable and needful. And of Idols, they ſay the Ox is holieſt they find on Earth, and more profitable than any other; for he doth much good, and none ill, and they know well that it may not be without the ſpecial Grace of God, and therefore they make their God one half like an Ox and other half like a man, for man is the faireſt and chiefeſt Creature in the World. And they worſhip Serpents and other Beaſts that they firſt meet in the Morning, and namely thoſe Beaſts that have good meeting, after whom they ſpeed well all

the

the day after, the which they have proved of long time, and therefore they say that this meeting cometh of God's Grace, and therefore they do make Images like unto these things, that they might worship them before they meet any thing else.

And there are some of them that say some Beasts are better to meet than others; for Hares, Swine, and other Beasts are ill to meet first, as they say. In this Isle of *Lana* are many wild Beasts, and Rats in that Country are as great as Hounds here, and they take them with Mastiffs, for Cats cannot take them. From thence Men go to a City called *Sarchis*, and it is a fair and good City, and there dwell many true believing Christians, and Men of Religion. From thence men come to the Isle of *Lombe*, and in that Land groweth Pepper, in a Forrest that is called *Tombar*, and it groweth in none other place more in all the Country, than in that Forrest, which is fifty days Journey; and there by the Land of *Lombe* is the City of *Polomes*, and under it is a Hill that Men call *Palombe*, and thereof taketh the City its Name.

And so at the foot of the same Hill is a right fair and clear Well, that hath a full good and sweet Savour, and smells of all manner of sorts of Spices. And also at each hour of the day it changes its savour diversly; and whoso drinketh thrice a day of it, is made whole of all manner of Sickness that he hath; I have sometimes drank of it, and I think yet that I fare the better: Some call it the Well of Youth, for they that drink thereof seem to be young always and have little sickness; and they say this Well comes from Paradise *terrestre*, because of such Vertue. In this Land groweth Ginger, and thither come many rich Merchants for Spices. In this Country, Men worship an Ox, for his great simplicity and meekness, and the profit that is in him, for they make him labour six or seven Years, and at ten they eat him, and the King of that Land hath evermore an Ox with him, and he that keeps him, every day taketh his Fee for the keeping. And also puts every day his Urine and dung in a Vessel of Gold and carries it to the Prelate that they call *Areth porta paparum*, and the Prelate carries it to the King, and makes thereupon a great stir, and the King putteth his hand therein, and they call it

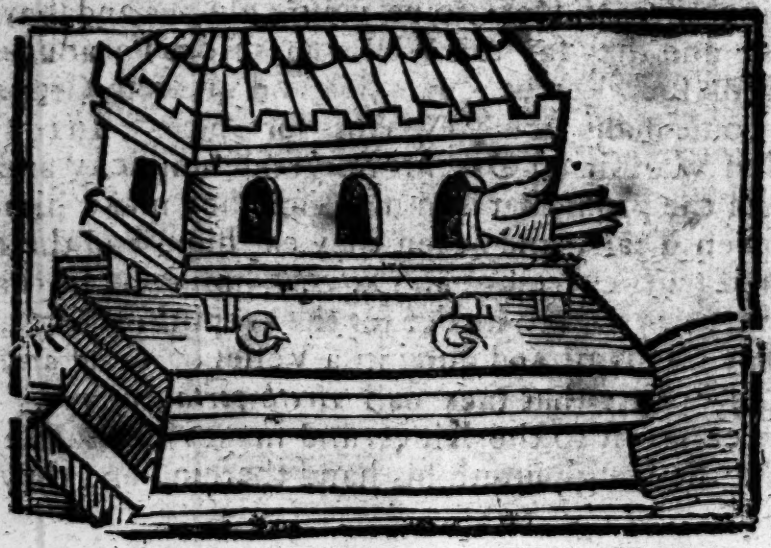
Gaul,

Gaul, and he anointeth his Front and his Breaſt therewith, and they do it great worſhip, and ſay he ſhall be fulfilled with the Vertue of the Ox beforeſaid, and that he is holy thro' Vertue of thoſe holy Things, as they ſay, and when the King hath thus done, then other Lords do it, and after them other Men according to their Degree, if they have any of the remnant.

In this Country, their Idols are half Man and half Ox, as in the Figure in page 78 is before ſhewed; and out of theſe Idols the wicked Spirit ſpeaks unto them, and gives them anſwer of what thing they ask him; and before theſe Idols they oft-times ſlay their Children, and ſprinkle their blood on the Idols, and ſo make Sacrifices. And if any Man dye in that Country, they burn them in token of Pennance, that he may ſuffer no Pennance, if he were laid in the Earth, by eating of Worms; and if his Wife have no Children, then they burn her with him, and they ſay it is good reaſon, that ſhe keep him company in the other World, as ſhe did in this; but if ſhe have Children ſhe may live with them if ſhe pleaſe, alſo if he will. In this Country groweth good Wines, and Women do drink Wine, and Men none, and Women ſhave their Heads, and not Men.

CHAP. LIV. *Of the Kingdom of* Mabaron.

FRom this Land Men go many a Days Journey to a Country called *Mabaron*, and this is a great Kingdom, there are



many

many fair Cities and Towns. In this Land lieth S. *Thomas* in a fair Tomb, in the City of *Calamy*, and the arm and the hand that he put into our Lord's side after his Resurrection, when Christ said unto him, *Noli esse incredulus, sed fidelis*; that is, *Be not of vain hope, but believe*: That same hand lieth yet without the Tomb bare; and with this hand they give their dooms in that Country, to wit, who saith right, and who doth not; for if any Strife be between two Parties, they write their names and put them into the hand, and then incontinently it casteth away the Bill of them that do wrong, and holdeth the other still that doth right, and therefore Men come from far Countries to have Judgment of Causes that are in doubt.

In this Church of St. *Thomas* is a great Image, that is an Idol and is richly beset with precious Stones and Pearls; to that Image Men come in Pilgrimage from far Countries with great Devotion, and there come some Pilgrims that bear sharp knives in their hands, and as they go by the way, they slash their Shanks and Thighs, that the Blood may come out for the Love of that Idol; and they say he is holy that will die for that Idol's sake. And there be some that from that time that they go out of their Houses, at each third step they kneel till they come to this Idol; and when they come there, they have Incense, or some other thing to offer the Idol; and there before that Minster or Temple of this Idol, is a River full of Water; and in

See the next Page

that River Pilgrims caſt Gold, Silver, Pearls, and other precious Stones without number, inſtead of Offerings; and therefore when the Miniſter hath need of mending, then the Maſter of the Miniſter goes unto the River, and takes out thereof as much as is needful for the mending of the Miniſter.

And ye ſhall underſtand that when any great Feaſts of that Idol come, as the Dedication of the Temple, or, of the throning of the Idol, all the Country thereabout aſſemble there together: then they ſet the Idol with great Reverence in a Chair richly beſet with Gold and Tapeſtry, and ſo carry him with great Reverence and Worſhip round about the City; and before the Chair goeth firſt in Proceſſion, all the Maidens of the Country two and two together, and ſo after them go the Pilgrims that are come from far Countries, of which Pilgrims ſome fall down before the Chair, and ſo let all go over them, inſomuch, that ſome are ſlain, and others have their Arms and Legs broken: This they do for Love of the Idol, thinking the more pain they ſuffer here for their Idol, the more Joy ſhall they have in the other World. But one ſhall find few Chriſtians that will ſuffer ſo much Penmance for our Lord's Sake as they do for their Idol. And nigh before the Chair go all the Miniſtrels of the Country, which are without number, with great Melody.

And

And when they are come again to the Temple, they ſet up the Idol again in his Throne, and for Worſhip of the Idol two or three are wilfully ſlain with ſharp Knives; and the Men in that Country think they have great Worſhip, if that Holy Man which is ſlain be of their kindred: likewiſe they ſay, that all thoſe ſlain there are holy Men and Saints, and they are written in their Litany; and when they are thus ſlain, their Friends burn their Bodies and they take the Aſhes, and thoſe are kept as Reliques, and they ſay it is an holy Thing, and that they do fear no Danger while they have of thoſe Aſhes.

CHAP. LV. *Of a great Country called* Lamory, *where the People go naked, and of other Things.*

FRom this Country they two days Journey, is a Country that is called *Lamory*, and in that Land is great heat; and it is the Cuſtom there that Men and Women go naked, and they ſcorn all them that are clad; for they ſay, that God made *Adam* and *Eve* all naked, and that Men ſhould have no ſhame of that God made: and they believe in the ſame God that made *Adam* and *Eve*, and all the World. And there is no Woman married but Women are all common there, and they refuſe no man. And they ſay God commanded *Adam* and *Eve*, and all that come of them ſaying, *Creſcite & multiplicamini, & replete terram. Encreaſe and multiply, and fill the Earth.* No man there may ſay,

This is my Wife, nor no Woman may ſay, This is my Husband: And when they have Children, they give them to who they will of them that have meddled with them.

Alſo the Land is all commou, for every Man taketh what he will; for that one Man hath now this Year, another man hath the next. And all the Goods, as Corn, Beaſts, and all manner of Things in that Country are common. For there is nothing under Lock, and as rich is one man as another: But they have an evil Cuſtom of eating of Fleſh, for they eat man's Fleſh more gladly than other. Nevertheleſs, in that Land is abundance of Corn, of Fleſh, of Fiſh, of Gold, of Silver, and of all manner of Good. And thither Merchants bring Children

for to ſell, and thoſe that are fat they eat, but thoſe that be lean they keep till they be fat, and then they are eaten. And beſide this Iſle of *Lamory*, is another called *Somober*, the which is a good Iſle: And there both Men and Women that are of the Nobility, are marked in the Viſage with a hot Iron, that they may be known from others, for they think themſelves the worthieſt of the World, and they have evermore War with thoſe Men that are Naked, of whom I ſpake before. And there are many other Iſles and People, of the which it were overmuch for to ſpeak here.

CHAP.

CHAP. LVI. *Of the Country and Isle called* Java, *which is a mighty Land.*

AND there is also a great Isle that is called *Java*, and the King of that Country hath under him seven Kings, for he is a very mighty Prince. In this Island groweth all manner of Spices more plenteous than in any other place, as Ginger, Cloves, Nutmegs, and other. And ye shall understand that the Nutmeg beareth the Mace. Also in that Isle is great plenty of

all things but Wine. The King of this Land has a rich Palace and the best in the World; for all the Stairs of his Hall and Chambers are made, one of Gold, and another of Silver; and all the Walls are plated with fine Gold and Silver, and in those places are written Stories of Knights and Battles: And the Floors of the Hall and Chambers are Gold and Silver; that no Man would believe the great Riches that are there, except he had *seen* it: And the King of this Isle is so mighty that he has many *times* overcome the great *Caan* of *Cathay*, which is the mightiest Emperor that is in the World; there is often War between them, for the great *Caan* would make him hold his land Tributary of him.

CHAP. LVII. *Of the Kingdom of* Pathen, *or* Salmasse, *which is a goodly Land.*

AND for to go forth by Sea, there is an Isle that is called *Pathen*, and some call it *Salmasse*, for it is a great kingdom with

with many fair Cities; in this Land grow Trees that bear meal, of which men make fair Bread and white, and of good savour, and it seemeth like Wheat, and there be other Trees which bear Venom, against the which is no Medicine, but only to take of the Leaves of the same Trees and stamp them, and temper them with water, and drink it, or else he shall die suddenly, for nothing else may help him. And if ye will know how these Trees bear meal, I shall tell you: men hew with an hatchet about the Root of the Tree by the Earth, and they do pierce it in many Places, and then cometh out a Liquor, the which they take into Vessels, and set it in the Sun and dry it, and when it is dry, then carry it unto the Mill to grind, and thereof is fair meal and white. Also Honey, Wine and Venom are drawn out of other trees in the same manner, and they put it into Vessels to keep. In that Isle is a dead Sea, which is a Water that hath no bottom; and if any one falls therein, he can never be found: Beside that Sea groweth great Canes, and under their Roots men find precious stones of a great Vertue; for he that beareth one of those stones about him, there may no Iron wound him nor draw blood of him, and therefore they that have those stones fight full hardy; for there may no weapon that is of Iron wound them; therefore they that know the manner, make their Weapons without Iron, and so they slay them.

CHAP. LVIII. *Of the Kingdom of* Talonach, *the King whereof hath many Wives.*

ANother Isle there is, that men call *Talonach*; the same is a great Land, and therein is great plenty of Fish, and other Goods as you shall hereafter hear. And the King of that land hath as many Wives as he will, a thousand and more, and he never lieth but once by any one of them: And also in that land is a great marvel, for all manner of Fishes of the Sea come thither once a year one after another, and they lie near the land; sometimes on the Land, and so lie three days, and the men of the Land come thither and take of them what they will, and then go those Fishes away, and another sort cometh, and lieth also three days and men take of them; and thus do all manner of Fishes, 'till all have been there, and men have taken what they

they will. But no one can tell the cauſe why it is ſo: but they of that Country ſay, thoſe Fiſhes that come thither, do worſhip to their King, for they ſay, he is the worthieſt king of all the World, for he hath ſo many Wives, and getteth ſo many Children of them. And that ſame King hath fourteen thouſand Elephants, or more, of which be tame, and they be kept for

his pleaſure by the Men of that Country, ſo that he may have them ready at his Hand when he hath any War againſt any King or Prince, and then he doth put upon their backs, Caſtles and Men of War, as the uſe of that Land is, as other Kings and Princes do thereabout.

CHAP.

CHAP. LIX. *Of the Island called* Raſo, *where People be hanged if they be ſick, and paſt hope of Recovery.*

AND from this Iſle Men go to another called *Raſo*, and the Men of this Iſle, when their Friends are ſick, and they believe ſurely that they ſhall die, they take them and hang them up quick on a Tree, and ſay, It is better that Birds, that are Angels of God, eat them, than Worms of the Earth. From thence men go to an Iſle where men are of ill kind, for they nouriſh Hounds to ſtrangle Men. And when their Friends are ſick that they think they ſhall die, then thoſe Hounds ſtrangle them, for they will not that they die a kindly Death, for then ſhould they ſuffer too great Pain, as they ſay: and when they are thus dead, they eat their fleſh for Veniſon.

CHAP. LX. *Of the Island of* Melk, *wherein dwell Evil People.*

FRom thence Men go by Sea through many Iſles, into an Iſland called *Melk*, and there be full ill People, for they have no other delight but to fight and kill Men, for they drink gladly Man's Blood, which Blood they call good, and he that can kill moſt, is of moſt Fame amongſt them. And if there be two Men at ſtrife, and after be made Friends, then muſt they drink either others Blood, or elſe the Accord is of no Value.

From

From this Isle Men go to another Isle called *Tarkonet*, where all men are as Beasts, for they are unreasonable, and they do dwell in Caves, for they have not wit to make Houses: These Men eat Adders, and speak not, but make such Noise as the

Beasts do one to another: And they make no force of Riches, but of a Stone that is of fory Colours, and is called *Tarkonet*, and in that Isle they know not the Vertue thereof, but they covet it for the fairnes.

CHAP. LXI. Of the Isle named Macumeran, where the People have Heads like Hounds.

FRom this Isle men go to another that is called *Macumeran*, which is a great Isle and fair; and the men and Women of that Country have heads like hounds; they are reasonable, and worship an Ox for their God; they go all naked, but a little Cloth before their privy members; they are good men to fight, and bear a great Target, with which they cover all their Body, and a Spear in their hand. And if they take any man in Battle, they send him to their King, which is a great Lord and devout in his Faith: For he hath about his Neck a Chain three hundred great Pearls; and as the Papists say their *Pater-Noster*, and other Prayers, so their King saith every Day three hundred Prayers to his God, before he either eat or drink; and he beareth also about his Neck a Ruby, Orient fine and good, that is near a foot and five fingers long. For when they chuse their King, they give to him that Ruby to bear in his Hand, and then they lead him riding about the City, and then ever after they are subject to him, and therefore he beareth that Ruby always about his Neck; for if he bear not the Ruby, they would no longer hold him for their King. The great *Caan* of *Cathay* hath much coveted this Ruby: But he might never have it neither by War nor other means: And this King is a full true and

and vertuous man, for men may go safely and surely through his Land, and bear all that they will, for there is no Man so hardy as to hinder them. And from thence men go to an Isle that is called *Silo*, this Isle is more than an hundred Miles about, and therein be many Serpents which are great, which yellow

streaks, and they have four Feet with short Legs and great claws, some be five fathom of length, and some of eight, and some of ten, and some more, some less, and they be called Crocodiles: And there be also many wild Beasts and Elephants.

Also in this Isle and in many Isles thereabout, are many wild Geese with two heads, and there are also in that Country white Lions, and many other strange Beasts: But if I should tell all, it would be too long.

CHAP. LXII. *Of a great Island called* Dodyn, *there are many Men of evil Condition.*

There is another Isle called *Dodyn*, and it is a great Isle, in the same Isle are many and divers sorts of men who have Evil manners, for the Father eateth the Son, and the Son the Father, the Husband his Wife, and the Wife her Husband. And if it be so that the Father be sick, or the Mother, or any Friend, the Son goes soon to the Priest of the Law, and prays him that he will ask of the Idol, if his Father shall die of that Sickness, or not. And then the Priest and the Son kneel down before the Idol devoutly, and ask him, and he answereth to them: And if it say he shall live, then they keep him well: and if it say that he shall die, then cometh the Priest with the Son or the Wife, or any that is a Friend unto him that is sick, and they lay their hands over his mouth to stop his Breath, and so they slay him, and then they smite all the Body into pieces and pray all his Friends for to come and eat of him that is dead, and they make a great Feast thereof, and have many Minstrils there, and eat him with great melody.

And so when they have eaten all the Flesh, then they take the

Bone

Bones and bury them, all ſinging with great mirth; and all thoſe of his Friends that were not there at the eating of him, have great ſhame and reproof: ſo that they ſhall never more be taken as Friends.

And the King of this Iſle is a great Lord and mighty; and he hath in many Iſles other Kings under him; and in one of theſe Iſles are Men that have but one Eye, and that is in the midſt of

their Front, and they eat their Flesh and Fish all raw. And in another Iſle are Men that have no Heads and their Eyes are in their Shoulders, and their Mouth is in their Breaſt. In

another

another Isle are Men that have no Head nor Eyes, and their Mouth is in their Shoulders. And in another Isle are Men that have Faces without Noses and without Eyes, but they have

two small round holes instead of Eyes, and they have flat Mouths without Lips. And in that Isle are Men also that have their Faces all flat without Eyes, without mouth, and without Nose, but they have their Eyes and their Mouth behind, on their Shoulders.

And in another Isle are foul Men, that have their Lips about their Mouth so great, that when they sleep in the Sun, they do cover

cover all their face with their Lips. In another Isle are little men as Dwarfs, who have no mouth but a little round hole, and through that hole they eat their meat with a pipe; and they have no Tongue neither do they speak, but blow and do whistle, and so make Signs one to another. In another Isle are wild men with Ears hanging unto their Shoulders. In another Isle are wild men with hanging Ears, who have feet like an Horse, and they run fast, they take wild Beasts, and eat them. And in another Isle are men that go on their Hands and Feet like Beasts, and are all rough, and will leap upon a Tree like Cats or Apes. In another Isle are men that go ever upon their Knees marvellously, and have on every foot eight Toes. And in another Isle are People that are both men and women and have members of both to engender with, and when they will they use one at one Time, and another at another Time, and

they get Children when they use ethe members of a man, and they bear Children when they use the members of a woman: many other manner of People be in the same Isles thereabout, of whom it were too long to tell all.

CHAP. LXIII. *Of the Kingdom of* Mancy, *which is a large Kingdom.*

TO go from this Isle towards the East, after many Days Journey, a man shall come to a Kingdom called *Mancy*, and

and this is in great *India*, and it is the most delectable and plentiful Land in all the World. In this Land dwell Christians and Sarasins, for it is a great Land; and therein are fair Women. And therefore some men call that Land *Albany*, for the white People; and there is a City called *Lunain*, and is bigger than *Paris*; and therein are two thousand great Cities, and many other Towns. In this Land no man goeth a begging, for there is no poor man, and there men have Beards like Cats. In this Isle are Birds twice greater than they be here, and there is all manner of Victuals good and cheap. In this Country are white Hens; and they bear no feathers but Wool, as Sheep do in our Land, and Women of that Country that are wedded, wear

Crowns upon their Heads that they may be known by it. In this Country they take a Beast that is called a *Layre* and they keep it to go into Waters and Rivers, and straitway he bringeth forth of the Water great fishes; and thus they take fish as much as them needeth.

From this City men go many Days Journey to another City called *Caffay*, which is one of the fairest in the World, for that City is near fifty miles about, and there is in that City above Twelve Principal Gates without. From thence within three miles is another great City, and within this City are more than ten thousand Bridges, and upon each Bridge is a strong Tower, where the keepers dwell, to keep it against the great *Caan*, for it

boundeth

boundeth on his Land; and on each side of the City runneth a great River, and there dwelleth Christians and others, for it is a good and plenteous Country, and there groweth very good Wines. In this City the King of *Mancie* was wont to dwell, and there dwell yet Religious Men. And Men go upon this River till they come to an Abbey of Monks a little from the City, in which Abbey is a great Garden, and therein is sundry sorts of Trees of divers Fruits: In that Garden are divers sorts of Beasts, as Baboons, Apes, Marmozets, and others: And when the Convent have eaten, a Monk taketh the remainder and bears it into the Garden, ringeth once with a Bell of Silver, which he holds in his hand, and anon come all those Beasts I speak of, and many more, near 2 or 3000, and he gives them Meat in fair Vessels of Silver. And when they have eaten, he smiteth the Bell again and they go away: and the Monk saith that those Beasts are Souls of Men that are dead, and those Beasts that are fair, are Souls of Lords, and other rich Men; and those that are foul Beasts, are Souls of other Commons; And I asked them if it had not been better to give that Relief to poor men; and they said, There is no poor man in that Country; but if there were, yet were it more Alms to give it to those Souls that suffer there their Pennance, and may go no further to get their Meat, than to men that have Wit, and may travel for their meat. Then men come to a City that is called *Chibens*, and there was the first Siege of the King of *Mancie*. In this City are threescore Bridges of Stone as fair as may be made.

CHAP. LXIV. *Of the Land of* Pigmie, *the People whereof are but Three Spans long.*

WHen Men pass from the City of *Chibens*, they pass over a great River of fresh Water, and it is near four miles broad, and then men enter into the Land of the great *Caane*; This River goeth through the Land of *Pigmie*, and there men are of little Stature, for they are but three spans long, and there are very fair both men and women, though they be little and are married when they are half a Year old, and they live but eight years, for he that liveth eight years, is holden very old: these small men are the best workmen of Silk and Cotton and all manner of things that are in the World; and these men travel not, nor till Land, but they have among them great men, as we are to travel for them, and have great scorn of those great

great Men, as we would have of Gyants, or of them if they were among us.

CHAP. LXV. *Of the City* Manke, *where a great Navy is.*

FRom this Land Men go through many Countries, Cities, and Towns, till they come to a City men call *Manke*: In that City is a great Navy of Ships, and they are as white as Snow, by reason of the Colour of the Wood they are made of, and they are made as it were great Houses, with Halls and Chambers and other Easements.

CHAP. LXVI. *Of the Land named* Cathay, *and of the great Riches thereof.*

AND from thence men go upon a River that men call *Ceremolan*, and this River goeth through *Cathay*, and doth many times harm when it waxeth great; *Cathay* is a fair Country and rich, full of Goods and Merchandize: Thither come Merchants every Year for to fetch Spices, and other merchandize more commonly than they do to other Countries. And ye shall understand that the merchants that come from *Venice*, or from *Gene*, or from other Places of *Lombardy*, or of *Italy*, they go by Sea and Land eleven months or more, e'er they do come to *Cathay*.

CHAP. LXVII. *Of a great City named* Cadon, *wherein is the great Palace and Siege.*

IN the Province of *Cathay* towards the East, is an old City, and beside that City the *Tartarians* have made another City that men call *Cadon*, that hath twelve Gates, and between each two Gates is a great mile, for those two Cities the old and the new is round about twenty miles: In this City is the Palace and Siege of the great *Caan*: It is a very fair place and great, of which the Walls about be two miles, and within that, are many fair places, and in the Garden of that Palace is a great Hill, on which is another Palace, and it is the faireſt that may be found in any place; and all about the Hill are many Trees bearing divers Fruits, and about the Hill is a great Ditch, and there near are many Rivers on each side, and in those are many wild Fowls that he may take and not go out of the Palace. Within the Hall of that Palace are thirteen Pillars of Gold, and all the Walls are covered with rich Skins of Beasts that men call *Panthers*.

These

Theſe are fair Beaſts and well ſmelling, and by the ſmell of thoſe skins, no evil ſmell may come to the Palace: thoſe skins are as red as blood, and they ſhine ſo againſt the Sun, that a Man can ſcarcely behold them, and thoſe skins are eſteemed there as much as Gold. In the midſt of the Palace is a place made, that they call the *Mountor*, for the great *Caane*: That is well deck'd with great and precious ſtones hanging about; and at the four corners of the *Mountor* are four Nedders of Gold, and under that *Mountor*, and about are Conduits of Beverage that they drink in the Emperor's Court. And the Hall of that Palace is richly decked: And firſt, at the upper end of the Hall is the Throne of the Emperor, very high, where he ſits at Meat, at a Table that is well bordered with Gold, and that Border is full of precious Stones and great Pearls, and the Greeces on which he goeth up, are of divers precious Stones bordered with Gold.

At the left ſide of this Throne, is the Seat of his Wife, a Degree lower than he ſitteth, and that is of Jaſper, bordered with Gold, and the Seat of his ſecond Wife, is a degree lower than the firſt, and that is alſo of good Jaſper bordered with Gold; and the Seat of the third Wife a degree lower than the ſecond, for always he hath three Wives with him, where-ever he is: Beſide theſe Wives, on the ſame ſide ſitteth other Ladies of his kin, each one lower than other, as they are of Degree: And all thoſe that are married, have a Counterfeit of a Man's Foot upon their Heads, near a Cubit long, all made with precious Stones, and about they are made with ſhining Feathers of Peacocks, or ſuch other, in Token that they are in Subjection of Man, and under his Feet; and they that are not wedded, have none ſuch. And on the right ſide of the Emperor ſitteth his Son, the which ſhall be Emperor after him, and he ſitteth a Degree lower than the Emperor, in ſuch manner of Seats as the Emperor ſits, and by him ſit other Lords of his Kin, each one lower than another, as they are of Degree: And the Emperor hath his Table by himſelf alone, that is made of Gold and precious Stones, or of white Cryſtal, or yellow, bordered with Gold, and each one of his Wives hath her Table by herſelf.

And under the Emperor's Table ſitteth four Clerks at his feet, that write all that the Emperor ſaith, be it good or ill. And at great Feaſts about the Emperor's Table, and all other Tables,

in the Hall is a Vine made of Gold, that goeth all about the Hall, and it hath many Branches of Grapes like to Grapes of the Vine, ſome are white, ſome yellow, ſome red, ſome green and ſome black: all the red are of Rubies, of Creams, or Alobance; the white are of Cryſtal or Byral, the yellow are of Topaces, the green of Emeralds and Cryſolites, and the black of Quicks and Gerands; and this Vine is made thus of precious Stones ſo properly, that it ſeemeth as it were a Vine growing. And before the Board of the Emperor ſtand great Lords, and no man is ſo hardy to ſpeak to him, except it be Muſicians to ſolace the Emperor. And all the Veſſels that are ſerved in his Hall or Chambers, are of precious Stones, and eſpecially at the Tables where great Lords eat, that is to ſay, of Jaſper, Cryſtal, Amethiſt, or fine Gold, and the Cups are of Emeralds, Saphirs, Topaces, and other of any manner of Stones; and of Silver have they no Veſſels, for they eſteem but little of Silver to make Veſſels of, but they make of Silver, Greeces, Pillars, and Pavements of Halls and Chambers And ye ſhall underſtand that my Fellow and I were in Wages with him ſixteen months againſt the King of *Manchy*, upon whom he made War, and the cauſe was, we had ſo great deſire to ſee the Nobility of his Court, if it were ſuch as we heard ſpeak of; and truly we found it more rich, and of greater Royalty than ever we heard ſpeak of; and we ſhould never have believed it, had we not ſeen it: but ye ſhall underſtand, the uſe of eating and drinking is more evil among us than in thoſe Countries, for all the Commons eat upon skins of Beaſts on their knees and eat the Fleſh of all manner of Beaſts, and when they have all eat, they wipe their hands on their skirts; and they eat but once a day, and eat but little bread; but the manner of the Lords is full Noble.

CHAP. LXVIII. *Wherefore the Emperor of* Cathay *is called the Great* Caane.

AND ye ſhall underſtand why he is called the great *Caane*: Ye know that all the World was deſtroyed with *Noah*'s Flood, but *Noah*, his Wife and Children. *Noah* had three Sons *Sem*, *Cham*, and *Japhat*; *Cham*, when he ſaw his Father's Privities naked when he ſlept, he ſcorned thereat, and therefore he was curſed, and *Japhat* covered it. Theſe three Brethren had all Land. Then *Cham* took the beſt part Eaſtward, called *Aſia*, *Sem* took *Africa*, and *Japhat* took *Europe*. *Cham* was the greateſt

and

and richeſt of his Brethren, and of him came the *Painim* folk, and divers manner of Men of thoſe Iſles, ſome headleſs, and others disfigured: For this *Cham* the Emperor, they called him *Cham* and Lord of all. But ye ſhall underſtand that the Emperor of *Cathay* is called *Caane*, and not *Cham*; and for this cauſe: It is not long ago that all *Tartary* was in ſubjection and thrall to other Nations about, and they were made Herdſmen to keep Beaſts, and among them were ſeven Lineages or Kings: The firſt was called *Tartary*, that is the beſt; the ſecond Lineage is called *Tamahit*, the third *Furace*, the fourth *Vilatre*, the fifth *Semoth*, the ſixth *Menchy*, and the ſeventh *Sobeth*: Theſe are all holden of the great *Caane* of *Cathay*. Now it befell that the firſt Lineage was an old Man, and he was not rich, and men called him *Chanius*: This man lay and ſlept on a Night in his Bed, and there came to him a Knight all white, ſitting upon a white Horſe, ſaid to him, *Caane*, ſleepeſt thou? God that is Almighty ſent me to thee, and it is his Will that thou ſay to the ſeven Lineages that thou ſhall be their Emperor, for you ſhall conquer all the Land about you, and they ſhall be in your ſubjection, as you have been in theirs: And when the morrow came, he roſe up and told the ſeven Lineages and they ſcorned him, and ſaid, he was a Fool: And the next Night the ſame Knight came to the ſeven Lineages, and bad them in God's Behalf to make *Chanius* their Emperor, and they ſhould be out of all Subjection. And on the morrow they choſe *Chanius* to be Emperor, and did him all Worſhip that they might do, and called him *Caane*, as the white Knight called him, and they ſaid they would do as he bade them.

Then he made many Statutes and Laws, which they called *Iſakan*. The firſt Statute was, That they might be obedient to God Almighty, and believe that he would deliver them out of Thraldom, and that they ſhould call on him in all their Works. Another Statute was, That all men that could bear Arms ſhould be numbred, and to each ten ſhould be a maſter, and to a hundred a maſter, and to a thouſand a maſter. Then he commanded to all the greateſt and principalleſt of the ſeven Lineages that they ſhould forſake all they had in Heritage or Lordſhip, and that they ſhould hold them apaid of that he would give them of his Grace, and they did ſo. And alſo he bade them, that each man ſhould bring his eldeſt Son before him, and ſlay him with his own Hands, and ſmite off his Head; and preſently

they

they did at his bidding. And when he ſaw they made no letting of that he bid them, then he bid them follow his Banner, and then he put in ſubjection all the Land about him.

CHAP. LXIX. *How the great* Caane *was hid under a Tree, and ſo eſcaped his Enemies becauſe of a Bird.*

AND it befel on a day that the *Caane* rode with a few men to ſee the Land he had won, and he met with a great Multitude of his Enemies, and there he was caſt down off his Horſe, and his Horſe ſlain; and when his Men ſaw him on the Earth, they thought he had been dead, and fled, and the Enemies followed after; and when he ſaw his Enemies were far, he hid him in a Buſh, for the Wood was thick there, and when they were come from the chaſe, they went to ſeek among the Wood, if any were hid there, and found many; and as they came to the place where he was, they ſaw a Bird ſit on a Tree, which Bird men call an Owl, and then ſay they, there was no Man, for the Bird ſat there, and ſo they went away, and thus was the great *Caane* ſaved from Death, and ſo he went away on a night to his own men, who were glad of his coming: and from that time unto this Day, Men of that Country have that Bird in great Reverence, and for that cauſe they worſhip that Bird above all other Birds of the World.

And incontinent he aſſembled all his Men, and rode upon his Enemies and deſtroyed them; and when he won all the Lands that were about him, he held them in ſubjection: and when the *Caane* had led all the Lords to Mount *Belyan*, the white Knight came to him in a Viſion again, and ſaid to him, *Caane* the Will of God is, that thou paſs the Mount *Belyan*, and thou ſhalt win many Lands; and becauſe thou ſhalt find no Paſſage, go thou to the Mount *Belyan*, that is upon the Sea-ſide, and kneel nine Times thereon againſt the Eaſt. Worſhip of God, and he ſhall ſhew thee a way how thou ſhalt paſs; and *Caane* did ſo, and anon the Sea that touched the Hill withdrew itſelf, and ſhewed him a fair way of nine Foot broad between the Hill and the Sea, and ſo he paſſed right well with all his Men, and then he won the Land of *Cathay*, that is the beſt Land and the greateſt of all the World: And for theſe nine kneelings, and the nine foot of Way, the *Caane* and Men of *Tartary* have the Number of Nine in great Worſhip.

CHAP.

CHAP. LXX. *Of the great* Caane's *Letters, and the Writing about his Seal.*

AND when he had won the Land of *Cathay* he died, and then reigned after *Cychoco* the eldeſt Son of *Caane*, and his other Brothers went to win them Lands in other Countries, and they won the Land of *Pruſie*, and of *Ruſſe*, and they call themſelves *Caanes*; but he of *Cathay* is the greateſt Lord of the World, and ſo he calls himſelf in his Letters, and ſaith thus, Caane *filius Dei excelſi, univerſam terram colentium ſummus Imperator & Dominus Dominantium*: that is to ſay, Caane *God's Son, Emperor of all thoſe that Till the Land and Lord of Lords.* And the Writing about the great Seal is, *Deus in Cælo, &* Caane *ſuper terram ejus fortitudo, omnium hominum Imperatoris Sigillum*: that is to ſay, *God in Heaven,* Caane *upon Earth the ſtrength, the Seal of the Emperor of all Men.* And the Writing about his Privy Seal is, *Dei fortitudo, omnium hominum Imperatoris Sigillum*: that is, *The ſtrength of God, the Seal of the Emperor of all Men*: although it be ſo that they be not Chriſtians, yet the Emperor and the *Tartarians* believe God Almighty.

CHAP. LXXI. *Of the Governance of the Country of the great* Caane.

NOW have I told you why he is called the great *Caane*: Now ſhall I tell you of the governing of his Court, when they make great Feaſts, and he keeps four principal Feaſts in the Year; the firſt is of his Birth, the ſecond when he is carried to the Temple to be circumciſed, the third is of his Idols when they begin to ſpeak, and the fourth when the Idol begins firſt to do Miracles, and at thoſe times he hath men well arrayed by thouſands, and by hundreds, and each one knows what he ſhall do. For there is firſt ordained 4000 rich Barons to order the Feaſt and ſerve the Emperor; and they have Crowns of Gold decked with precious Stones, and are clad in Cloth of Gold and Camachas, as richly as they can be made; and they may well have ſuch Cloaths, for they are there of leſs Price than woollen cloth is here. And thoſe four thouſand Barons are parted into four parts, and each Company is clad in divers Colours very richly; and when the firſt thouſand is paſſed, and ſhewed themſelves, then come the ſecond thouſand, and then the third thouſand, and then the fourth; and none of them ſpeak a Word. And on the one ſide of the Emperor's Table ſitteth many Philoſophers of many Sciences, ſome of Aſtronomy, Necromancy, Geometry,

Geometry, Pyromancy, and many other Sciences, and some have before them Aſtrolabes of Gold and precious Stones, full of Sand or of Coals burning; ſome have Horologies well dight and richly, and many other Inſtruments after their Sciences; and at a certain Hour when they ſee time, they ſay to Men that ſtand before them, Make Peace; and then ſay thoſe men with a loud Voice to all the Hall, Now be ſtill awhile; and then ſaith one of the Philoſophers, Each man make Reverence, and encline to the Emperor, that is God's Son, and Lord of all the World, for now is the time and the hour: And then all men bow to him, and kneel on the Earth, and then the Philoſopher biddeth them riſe up again; and at another Hour, another Philoſopher biddeth them put their Finger in their Ears, and they do ſo; and at another Hour another Philoſopher biddeth that all men ſhould lay their Hands on their Heads, and they do ſo: and then he biddeth them take them away, and they do ſo: and thus from hour to hour they bid divers things. And I asked privately what it ſhould mean, and one of the Maſters ſaid that the bowing and kneeling on the Earth at that time hath this token, that all thoſe men that knee ed ſo, ſhall evermore be true to the Emperor, that for no Gift nor Threatning they ſhall never be Traytors nor falſe to him; and the putting the Finger in the ear hath this Token, that none of thoſe ſhall hear any ill ſpoken of the Emperor or his Council; and ye ſhall underſtand that men bring nothing, as Cloaths, Bread, Drink, nor no ſuch Things to the Emperor, but at certain Hours that the Philoſophers tell; and if any man raiſe War againſt the Emperor in what Country ſoever it be, theſe Philoſophers know it ſoon, and tell the Emperor, or his Council; and he ſendeth men thither, for he hath many men. Alſo he hath many men that keep Birds as Gerfaulkens, Sparhawks, Fawkhens, Gentles, Lavers, Sacres, Popinjays, that can ſpeak, and many other: He hath 10000 Elephants, Baboons, Marmozets, and others, and hath ever about him many Phyſicians, more than 200 that are Chriſtian men, and Saraſins, but yet he truſts more in Chriſtian men than in Saraſins. And there is in that Country many Saraſins that are converted to the Faith, thro' the Preaching of good Chriſtian Men that dwell there, and there are many that will not be known they are Chriſtians.

CHAP.

CHAP. LXXII. *Of the great Riches of the Emperor, and of his Expending.*

THIS Emperor is a great Lord, he may expend what he will, because he spendeth neither Silver nor Gold, and maketh no Money but of Leather or Skins, and this same Money goeth through all his Land, and of the Silver and Gold buildeth he his Palace: and he hath in his Chamber a Pillar of Gold, in which is a Ruby and Carbuncle a Foot long, which lighteth all his Chamber by Night: and he hath many other precious Stones and Rubies, but this is the richeſt.

This Emperor dwelleth in the Summer towards the North, in a City Men call *Saydus*, and there it is very cold; and in the Winter he dwelleth in a City called *Camalach*, and there it is very hot, but for the moſt part he is at *Cadon*, that is not far from thence.

CHAP. LXXIII. *Of the Ordinance of the Lords of the Emperor, when he rides from one Country to another, to War.*

AND when the great *Caane* doth ride from one Country to another, they ordain four Hoſts of People, of which the firſt goeth before a days Journey, and that Hoſt lieth at Even where the Emperor ſhall lie on the morrow, and there is plenty of Victuals. And another Hoſt cometh at the right ſide of him and another at the left ſide, and in each hoſt is many men, and cometh the fourth Hoſt behind him a Bow ſhot, there is more men in that than in any other. And ye ſhall underſtand that the Emperor rideth on no Horſe: but when he will go to any ſecret place with a ſmall Train, where he will not be known, then he rideth in a Chariot with four Wheels, and thereupon is a Chamber made of a Tree that Men call *Lignum Aloes*, that cometh out of *Paradice Terreſtre*, and that Chamber is covered with fine Gold and precious Stones and Pearls, and four Elephants, and four Oxen all white, go therein, and five or ſix great Lords ride about him, ſo that none other man may come nigh him, except the Emperor call, and in the ſame manner with a Chariot, and ſuch a Train, rideth the Empreſs by another ſide, and the Emperor's eldeſt Son in the ſame Array, and they have ſo many People, that it is a great marvel for to ſee.

CHAP. LXXIV. *How the Empire of the great* Caane *is divided into Twelve Provinces; and how they do caſt Incenſe in the Fire, where the great* Caane *paſſes through the Cities and Towns, in worſhip of the Emperor.*

THE Land of the great *Caane* is divided into twelve Provinces, and every Province hath more than two thouſand Cities and Towns: And when the Emperor rideth through the Country, as he paſſes thro' Cities and Towns, each man maketh a fire before his Houſe, and caſteth therein Incenſe, and other Things that give good Smell to the Emperor: And if any Men of Religion that are Chriſtian Men dwell near where the Emperor cometh, they meet him with Proceſſion, with Croſs and Holy Water, and they ſing *Veni Creator Spiritus*, with loud Voice; and when he ſeeth them coming, he commandeth the Lords to ride near them to make way, that the Religious men may come to him; and when he ſeeth the Croſs, he doth off his Hat that is made of precious Stones, and great Pearls, and that Hat is ſo rich, that it is a marvel to tell, and then he inclineth to the Croſs, and the Prelate of the religious men ſaith Oriſons before him, and giveth him the Bleſſing with the Croſs, and he inclineth to the Bleſſing full devoutly: and then the Prelate giveth him ſome Fruit, to the Number of nine Pears or Apples, or other Fruit in a Platter of Gold, and then the Emperor taketh one thereof, and the other he giveth to his Lords for the manner is ſuch there, that no ſtrange Man may come before the Emperor, but he gives him ſomewhat, after the old Law, that ſaith, *Non accedit conſpectu meo inanis*: that is to ſay *No Man comes into my ſight empty.* And then the Emperor biddeth thoſe Religious men that they go forth, ſo that Men of his Hoſt defile them not, and thoſe religious men that dwell where the Empreſs or Emperor's Son cometh, they do in the ſame manner.

CHAP. LXXV. *How the* Caane *is the mightieſt Lord of all the World.*

THIS great *Caane* is the mightieſt Lord of the World, for *Preſter John* is not ſo great a Lord, nor the Soldan of *Babylon*, nor the Emperor of *Perſia*. In this Land a Man hath an hundred Wives, ſome forty, and ſome more, ſome leſs, and they take of their Kin to Wives, all ſave their Siſters, Mothers, and Daughters; and they alſo take their Step-Mother, if that their Father be dead: And men and women have all one manner

ner of Cloathing, so that they may not be known; but the Women that are married, bear a Token on their heads, and dwell not with their Husbands, but he may lie by any as he will; they have Plenty of all manner of Beasts save Swine, for they will keep none: and they believe in God that made all Things, and yet have they Idols of Gold and Silver, and to those Idols they offer their first Milk of Beasts.

CHAP. LXXVI. *Yet of other Manners of this Country.*

THE Emperor the great *Caane* hath three Wives, and the principal one was *Prester John*'s Daughter. And the People of this Country begin to do all their Things in the New Moon, and they worship much the Sun and the Moon; those men ride mostly without Spurs, and hold it a great Sin to break one Bone with another, and to spill Milk on the ground, or any Liquor Men may drink; and the most fault that they may do, is to piss in the Houses where they dwell; and he that pisses in his House shall be slain; of that Sin they shrieve them to their Priests and for their Pennance they give Silver, and the place where they have pissed shall be hallowed, or else may none come there. And when they have done their Pennance they shall pass through a fire or two, to make them clean of their sins. When they have eaten, they wipe their Hands on their skirts, for they have no Table-cloths except it be very great Lords; and when they have all eaten, they put their Dishes or Platters not washed into a Pot or Cauldron with the Flesh that is left when they have eaten, until they eat again; and rich men drink milk of Mares, Asses or other Beasts, and other Beverage, that is made of Milk and Water together, for they have neither Beer nor Wine. And when they go to war, they war full wisely, and each man beareth two or three Bows and many Arrows, and a great Hatchet. Gentlemen have short Swords, and he that flieth in Battle they slay him; and they are ever in purpose to bring all the Land in Subjection to them; for they say, It is prophesied that they they shall overcome by shot of Archers, and that they shall turn men to their Law, but they wot not what men they shall be; and it is great peril to pursue the *Tartarians* when they flee, for they will shoot behind and slay men as well as before; and they have small Eyes as little Birds, and they are commonly false, for they hold not their Promise. And when a man shall die among them

they ſtrike a Spear in the Earth beſide him; and when he draweth to Death, they go out of the Houſe till he be dead, then they put him into the Earth in the Field.

CHAP. LXXVII. *How the Emperor is brought unto his Grave when he is dead.*

AND when the Emperor is dead, they ſet him in a Cart, in the midſt of his Tent; and they ſet before him a Table covered with a Cloth, thereupon they ſet fleſh and other Meat, and a Cup full of Mares Milk, and they ſet a Mare with a Colt by him, and a Horſe ſaddled and bridled, and they lay upon the Horſe Gold and Silver, and all about him they make a great Pit, and with all the things they put him therein, as the Tent, Horſe, Gold and Silver, and all that is about him: and they ſay that when he cometh into another World, he ſhall not be without an Houſe, nor Horſe, nor Silver nor Gold, and the Mare ſhall give him Milk, and bring forth more Horſes till he be well ſtored in another World: And one of his Chamberlains or Servants is put with him in the Earth, for to do him Service in the other World; for they believe that when he is dead, he ſhall go to another World, and be a greater Lord there than here, and when he is laid in the Earth, no one may be ſo hardy for to ſpeak of him before his Friend.

CHAP. LXXVIII. *When the Emperor is dead, how they chuſe and make another.*

AND when the Emperor is dead, ſeven of the Kindred gather together, and touch his Son or the next of his Blood, and ſay thus, We Will, and we ordain, and we pray thee, that thou wilt be our Lord and our Emperor: And he enquireth of them, and ſaith, If ye Will that I reign over you, then muſt you do all that I bid you. And if I bid that any ſhall be ſlain he ſhall be ſlain: And they anſwer all with one loud Voice, All that ye bid ſhall be done. Then ſay the Emperor, From henceforth, my Word ſhall cut as my Sword: And then they ſet him in a Chair and crown him, and all the good Towns thereabout ſend to him Preſents ſo much, that he ſhall have above 100 Camels laden with Gold and Silver, beſide other Jewels which he ſhall have of Lords, as precious Stones and Gold without Number, and Horſes, and rich Cloaths of Camachas and Tarius, and ſuch other.

CHAP.

CHAP. LXXIX. *What Countries and Kingdoms be next to the Land of* Cathay, *and the Fronts thereof.*

THis Land of *Cathay* is in *Asia* the deep, and this same Land reacheth towards the West upon the Kingdom of *Sercie*, which belonged some time to one of the three Kings that went to seek our Lord at *Bethlehem*; and all those that came of this Kin are Christian Men. These men of *Tartary* drink no wine. In the Land of *Corosayme*, that is, at the North-side of *Cathay*, is a very great Plenty of Goods, but no Wine, the which has at the East side, a great Wilderness that lasteth more than a hundred days Journey, and the best City of that Land is called *Carosayme*: And after the Name of that City is the Land called: And men of this Land are good Warriours, and hardy; and thereby is the Kingdom of *Comayne*, that is the most and the greatest Kingdom of the World, but is not all inhabited; for in one place of the Land is so great cold, that no man may dwell there for cold; and in another place is so great Heat, that no one can dwell there; and there are so many Faiths, as a man cannot tell on what side he may turn him: and in this Land are few Trees bearing Fruit. In this Land men lie in Tents, and they burn Dung of Beasts for want of Wood. This Land descendeth toward *Prusie* and *Rusie*, and thro' this Land runneth the River *Echel*, one of the greatest Rivers of the World, and it is frozen so hard every Year, that men fight thereon in great Battles on Horse, and Footmen more than 100 000 at once. And a little from that River is the great Ocean they call *Maure*; and between this *Maure* and *Aspy* is a very strait Passage to go toward *Inde*, and therefore King *Alexander* did make there a City men call *Alexandry*, for to keep that Passage, so that no man may pass unless he have Leave, and now is that City called *Port de Fear*, and the Principal City of *Comaine* is called *Sarachis*, that is one of the three ways to go to *Inde*; but thro' this way men may not go, unless it be in Winter, and this Passage is called *Berbent*. Another way is to go from the Land of *Tulhescon* through *Persia*: In this Way are many Days Journey in a Wilderness. And the third way is that which comes from *Cosmane*, and goes thro' the great City and thro' the Kingdoms of *Abachare*. And ye shall understand that all these Kingdoms and Lordships unto *Persia*, are holden of the great *Caane*, and many other, and therefore he is a great Lord of Men and of Land.

CHAP.

CHAP. LXXX. *Of other ways coming from* Cathay *toward the Greek Sea, and of the Emperor of* Persia.

NOW that I have shewed the Land toward the North, to come from the Lands of *Cathay* to the Lands of *Prusie* and *Rusie*, where Christian men dwell; now I shall shew unto you of other Lands and Kingdoms, in coming down from *Cathay* to the *Greek* Sea, where Christian men dwell: and forasmuch as next the great *Caane* of *Cathay*, the Emperor of *Persia* is the greatest Lord, therefore I shall speak of him; and they shall understand he hath two Kingdoms, one begins eastward, and is the Kingdom of *Turkescon*, and it lasteth Westward to the Sea of *Caspy*, and Southward to the Land of *Inde*. This Land is great and plain, and well manned, with good Cities, but two most chief, which are called *Bacirida* and *Sormaguant*. The other is the Kingdom of *Persia*, and lasteth from the River of *Pison*, unto great *Armony*, and Northward unto the Sea of *Caspy*, Southwards to the Land of *Inde*; and this is a full plenteous Country, and good: In this Land are three principal Cities, *Nassabor*, *Sapben*, and *Sermesse*.

CHAP. LXXXI. *Of the Land of* Armony, *which is a good Land, and of the Land of* Middy.

THen is the Land of *Armony*, in which was sometimes three Kingdoms; that is a good land and plenteous, and it beginneth at *Persia*, and lasteth westward to *Turkey* in length, and in breadth from the City of *Alexander* (now called *Port de Fear*) unto the land of *Middy*. In this *Armony* are many Cities, but *Canrissy* is most noted. Then is the land of *Middy*, which is very long and not broad, and beginneth Eastward to the land of *Persia* and *Inde* the less, and lasteth westward to the Kingdom of *Chaldee*, and Northward to little *Armony*: In this *Middy* are many great Hills and little Plains, and there dwell Sarasins and other sort of men, called *Cordiner* and *Kermen*.

CHAP. LXXXII. *Of the Kingdom of* Georgy *and* Abcan, *and many Marvels.*

THen next is the Kingdom of *Georgy* that begins Eastward at a great Hill called *Abior*; this land lasteth from *Turkey* to the great Sea, and to the land of *Middy*, and to great *Armony*; and in this land are two Kingdoms, one of *Abcan*, and another

of

of *Georgy*; but he of *Georgy* is in Subjection unto the Great *Caane*, but he of *Abcan* hath a ſtrong Country, and defendeth him well againſt the Enemies: And in this land of *Abcan* is a great marvel, for there is a Country in this land that is near three days Journey, called *Hampton*, and it is all covered with darkneſs, that no man may ſee there, nor dare go therein for Darkneſs, yet men of that Country thereby ſay, they can ſometime hear therein the Voices of Men and Horſes crying, and Cocks crow, and they know men dwell there, but not what ſort of men; and they ſay this darkneſs came thro' the work of God, that he did for Chriſtian men there. For there was a wicked Emperor of *Poy*, called *Saures*, and he purſued ſometime the Chriſtian men to deſtroy them, and did make them do Sacrifice to his falſe Gods, for in that Country dwell many Chriſtian men, who left all their Goods and Cattle, and Riches, and went to *Greece*; and when they were all in a great Plain that is called *Mecon*, the Emperor and his men came for to ſlay the Chriſtian men, and then the Chriſtian men kneeled down and prayed to God, and anon came a thick Cloud and covered the Emperor and all his Beaſts, ſo that he might not go away, and ſo they dwelt in darkneſs, and never came out after: and the Chriſtian men went forward as they would; and therefore they ſay thus, *A Domino factum eſt iſtud, & eſt mirabile in oculis noſtris*: that is to ſay, *Of our Lord is this done, and it is marvellous in our Eyes.* Out of this land cometh a River whereby Men may ſee by good Tokens that men dwell therein.

CHAP. LXXXIII. *Of the Land of* Turkey, *and divers other Countries, and of the Land of* Meſopotamia.

THE next is the Land of *Turkey*, that reacheth to great *Armony*, and therein are many Countries, as *Capedoce*, *Saure*, *Brikes*, *Quecsion*, *Patyn*, and *Geneth*: in each of theſe Countries are many good Cities, and it is a plain Land, with few Hills and Rivers. And then is the Kingdom of *Meſopotamia*, that beginneth Weſtward at the River of *Tygre*, at the City that Men call *Moſel*, and it lafteth Weſtward to the River *Euphrates*, to a City called *Rochaim*, and Weſtward from high *Armony*, unto the Wilderneſs of *Inde* the leſs, and it is a good Land and plain, but there are few Rivers, and there are but two Hills in that Land, one is called *Simar*, and the other *Liſon*, and it reacheth unto the Land of *Chaldee*.

CHAP.

CHAP. LXXXIV. *Of divers Countries, Kingdoms, and Isles, and Marvels beyond the Land of* Cathay.

NOW have I said and spoken of many Things on this side the great Kingdom of *Cathay*; of whom many are obeyfant to the great *Caane*. Now I shall tell of some Lands, Countries, and Isles that are beyond the Land of *Cathay*. Whoso goeth from *Cathay* to *Inde* the High and the Low, he shall go thro' a Kingdom Men call *Cadissen*, and it is a great Land: there groweth a sort of Fruit as it were Gourds, and when it is ripe, Men cut it asunder, and they find therein a Beast as it were of flesh, bone and blood, as it were a little Lamb without Wool, and Men eat the Beast and Fruit also, and sore it seemeth very strange. Nevertheless I said to them, that I held that for no marvel, for I said that in my Country are Trees that do bear Fruit that become Birds flying, and they are good to eat, and that which falls on the Water, lives, and that which falls on the Earth, dies; and they wondered much thereat. In this Land, and many other thereabout, are Trees that bear Cloves, Nutmegs, Mace, and many other Spices; and there be Vines that bear so great Grape, that a strong Man shall have enough

to bear a Cluster of them. In that same Land are the Hills of *Caspy*, the which Men call *Uber*, and inclosed within those Hills are the Jews of the Ten Kinds, that man call *Gog* and *Magog*, and they may come out on no side; there were enclos'd twenty two Kings, with their Folk, that dwelleth between the Hills of *Syche*; and King *Alexander* chased them thither among those Hills, for he hoped to inclose them there, through the working Men,

Men, but he might not; and when he saw he might not, he prayed to God that he would fulfil that which he had begun: God heard his Prayer and inclosed the Hills all about them, but at one side, and there is the Sea of *Caspy*. Here some men might ask, if there be a Sea on one Side, why go they not out there? to which I answer, That altho' it be called a Sea, it is not a Sea, but a Pool standing among Hills, and it is the greatest Pool of all the World; and tho' they do go over that Pool, yet they know not where to arrive, for they can speak no speech but their own: and ye shall understand that those Jews which dwell among the Hills have no Law among them, and yet they pay Tribute for their Land to the Kings of *Armony*: and sometimes it is so, that some of those Jews go over the Hills, but may not pass there together, for the Hills are so big and high; yet men say in that Country thereby, that in the Time of Antichrist they shall do much harm to Christians, and therefore all the Jews that dwell in divers parts of the World, learn to speak Hebrew, for they hope that these Jews, that do dwell among the Hills aforesaid, shall come out of the Hills, and speak all Hebrew and nothing else, and then shall these Jews speak Hebrew to them, and lead them into Christendom for to destroy Christian Men. For these Jews say they know by their Prophesies, that those Jews that are among those Hills of *Caspy* shall come out, and Christian men be in their Subjection, as they be under Christian men now. And if ye will know how they shall find the Passage out as I have understood I shall tell you. In the Time of Antichrist a Fox shall make his Den in the same Place where King *Alexander* did make his Gates, and he shall dig in the Earth so long till he pierce it thorough, and come among the Jews; and when they see the Fox, they shall have great marvel of him, for they never saw such a Beast, but other Beasts they have among them many; and they shall chase this Fox and pursue him until that he be fled again into his Hole he came from, and then shall they dig after him, until they come to the Gates that *Alexander* did make of great Stones well laid with Mortar; then shall they break those Gates, and find the way forth.

CHAP. LXXXV. *Of the Land of* Bactrie, *and of many Griffins and other Beasts.*

FRom this Land Men shall go to the Land of *Bactrie*, where are many wicked and cruel Men: In this Land are Trees that bear Wool, as it were Sheep, of which they make Cloth.

In this Land are Ypotains that dwell ſometimes on Land, and ſometime on Water, and are half Man half Horſe, and feed on men when they can get them. In this Land are many Griffins more than in other Places, and ſome ſay they have the Body before as an Eagle, and behind as a Lyon; and it is true, for they are made ſo; but the Griffin hath a Body bigger than eight Lions, and ſtronger than 100 Eagles, for certainly he will bear to his Neſt flying, a Horſe and a Man upon his Back, or two Oxen yoked together as they go to Plow, for he hath long Nails on his Feet as great as Horns of Oxen, and of thoſe they make Cups there to drink with, and of his Ribs they do make Bows to ſhoot with.

CHAP. LXXXVI. *Of the Way to go to* Preſter John's *Land, which is Emperor of* Inde.

FRom this Land of *Baſtrio*, Men go in many Days Journey to the Land of *Preſtor John*, that is a great Emperor of *Inde*, and Men call his Land the Iſle of *Pantrore*. This Emperor *Preſtor John*, holdeth a great Land and many good Cities and Towns. In this Kingdom are many good Iſles and large; for the Land of *Inde* is parted into Iſles, becauſe of great Rivers that come out of Paradiſe; and alſo into the Sea are many great Iſles. The beſt City that is in the Iſle of *Pantrore* is called *Nile*, that is a Noble City and rich. *Preſtor John* hath under him many Kings, and divers Lords, and his Land is good and rich; but not ſo rich as the Land of the great *Caane*, for Merchants come not ſo much thither as they do into the Land of the great *Caane*, for it is too long a Journey. And alſo they find in that Iſle of *Cathay* all things they have need of, as Spicery, Cloth of Gold, and other Riches; and altho' they might have better cheap in the Land of *Preſtor John* than in the Land of *Cathay*, and finer, yet they will not go thither by reaſon of the length of the Journey, and great Perils on Sea: for there are many places in the Sea where are many Rocks of a Stone called Adamant, which of his own kind draweth to it all manner of Iron; and therefore there may be no Ships that have Iron Nails paſs, but it draweth them to it, and therefore they dare not go into that Country with Ships, for fear of the Adamant. I went once into that Sea, and ſaw as it had been a great Iſle of Trees, ſtocks and branches growing, and the Shipmen ſaid thoſe were great Ships that abode there thro' the

Vertue

Vertue of the Adamants; and of things that were in the Ships, whereof these Trees sprung; and such Rocks are there many in divers places of the Sea, and therefore no Shipmen dare to pass that way. And another Thing also is, That they fear the long way; and therefore they go most to *Cathay*, and that is nearer to them. And yet it is not so near, but that from *Venice* or *Gene*, by Sea to *Cathay* is eleven or twelve Months Journey. The Land of *Prester John* is long, and Merchants pass thither through the Land of *Persia*, and come into a City that Men do call *Hermes*, for a Philosopher that was called *Hermes* founded it; and then pass an Arm of the Sea, and come to another City that Men call *Saboth*, and ther they find all Merchandizes, and Popinjays as great Plenty as Larks in our Country. In this Country is litle Wheat or Barley, and therefore they eat Rice, Milk, Cheese, and other Fruits. This Emperor *Prester John* wedded commonly the Daughter of the great *Caane*, and the great *Caane* his Daughter. In the Land of *Prester John* is many strange Things and precious Stones so great and large, that they make of them Vessels, Platters and Cups, and many other Things, of which it were too long to tell: But somewhat of his Law and of his Faith I shall tell you.

CHAP. LXXXVII. *Of the Faith and Belief of* Prester John; *but he hath not the full Belief as we have.*

THis Emperor *Prestor John* is christened, and a great part of his Land also, but they have not all the Articles of our Faith; but they believe well in the Father, the Son, and the Holy Ghost, and they are very devout and true one to another, and they make no force of Cattle, and he hath under him seventy two Provinces and Countries, and in each one is a King, and those Kings have other Kings under them. And in this Land are many Marvels; for in this Land is a gravelly Sea that is of Sand and Gravel, and no drop of Water, and it ebbs and flows with very great waves as another Sea doth, and it is never standing still, never quiet; and no Man can pass to the Land beyond it. And altho' there be no water in the Sea, yet Men may find therein very good Fish, and of other Fashion and shape, than are in any other Sea; and also they are of a very good taste, and sweet, and good to eat; and three days journey from that Sea, are many great Hills, thro' which runs a great Flood that cometh from Paradise, and it is full of preci-

ous ſtones, and no Drop of Water, and it runneth with great Waves into the gravelly Sea: and this flood runneth three days in the Week ſo faſt, that it carries great ſtones of the Rock with it, that make ſuch Noiſe, and as ſoon as they come into the gravel Sea, they are no more ſeen; and in thoſe three days, when it runneth thus, no man dare come in it; but the other days men go therein when they will. And ſo beyond that Flood toward the Wilderneſs is a great Plain among Hills all Sandy and Gravelly, and in that Plain groweth Trees, that at the riſing of the Sun each day, begin to grow, and ſo grow they till mid-day, and bear Fruit; but no Man dare eat of that Fruit, for it is a manner of Iron, and after mid-day it turneth again to the Earth; ſo that when the Sun goeth down, it is nothing ſeen, and ſo doth it every day; and there is in that Wilderneſs many wild men with horns on their heads, very hideous and ſpeak not, but rout as Swine: And in that Country are many Popinjays, that they call in their Language *Piſtake*, and ſpeak thro' their own kind, partly as a man, and thoſe that ſpeak well have long Tongues and large, and on every foot five Toes, but there are ſome that have three Toes, but thoſe ſpeak not, or very ill.

CHAP. LXXXVIII. *Of another Iſland, wherein alſo dwell good People, and is called* Synople.

THen is there another Iſle called *Synople*, wherein alſo are good People and true, and full of good Faith, and they are much like in their living to the Men aforeſaid, and they go all naked: into that Iſland came King *Alexander*, and when he ſaw their good Faith and Truth, and their good Belief, he ſaid he would do them no harm, and bid them ask of him Riches or any thing elſe, and they ſhould have it. And they anſwered, that they had Riches enough when they have Meat and Drink to ſuſtain their Bodies; and they ſaid alſo, That Riches of this World are nought worth; but if it were ſo that he might grant them that they ſhould never die, that would they pray him. And *Alexander* ſaid, that he might not do, for he was mortal, and ſhould die as they ſhould. Then ſaid they, why art thou ſo proud, and wouldſt win all the World, and have it in Subjection, as it were a God, and haſt no Term of thy Life, and thou wilt have all Riches of the World, which ſhall forſake thee, or thou forſake them, and thou ſhalt bear nothing with thee, but it ſhall remain to others; but as thou wert born naked,

naked, ſo ſhalt thou be done in Earth? And *Alexander* was greatly aſtoniſhed at this Speech. And tho' it be ſo that they have not the Articles of our Faith, nevertheleſs I believe that God liketh their Service as he did of *Job* that was a Painim, the which he held for his true Servant and many other. I believe verily that God loveth all thoſe that love him, and ſerve him meekly and truly, and that deſpiſe the vain-glory of the World, as theſe men do, and *Job* did; and therefore ſaid the Lord thro' the Mouth of the holy Prophet *Eſay*, *Ponam eis multiplices leges meas*; that is to ſay, *I ſhall put Laws to them in many manners*: And the Goſpel ſaith thus, *Alias oves habeo, quæ non ſunt ex hoc ovili*: that is, *I have other Sheep that are not of this Fold*: and there agreeth the Viſion S. *Peter* ſaw at *Joppa*, how the Angel came from Heaven, and brought with him all manner of Beaſts, as Serpents, and divers Fowls, ſaying to Saint *Peter*, *Take and eat*: And S. *Peter* anſwered, I never eat of any unclean Beaſt: And the Angel ſaid unto him, *Non dicas immunda quæ Deus mundavit*: That is to ſay, *Call thou not thoſe Things unclean that God hath cleanſed.* This was done in Token that Men ſhould not have any Man in Diſdain for their divers Laws for we know not whom God loveth, or whom he hateth.

CHAP. LXXXIX. *Of two other Iſles, the one is called* Pitan, *wherein be little Men that can eat no Meat: And in the other Iſle the Men are full of Feathers.*

THere is another Iſle that men call *Pitan*, the men of this land till no Ground, for they eat nothing; and they are ſmall, but not ſo ſmall as Pigmies. Theſe Men live with the Smell of wild Apples, and when they go far out of the Country they bear Apples with them; for as ſoon as they loſe the Savour of Apples, they die; they are not reaſonable, but as wild as Beaſts, and there is another Iſle where the People are feathered, but their Face and the Palms of their Hands: theſe Men go as well about the Sea as on the Land, and they eat fleſh and fiſh all raw: In this Iſle is a River two Miles and a half broad, called *Kenemar*.

CHAP XC. *Of a Rich Man in* Preſter John's *Land, named* Catolonapes, *and of his Garden.*

ALſo in an Iſle of *Preſter John*'s Land, called *Miſcorab*, there was a Man that was called *Catolonapes*, he was rich, and had a fair Caſtle on a Hill, and ſtrong, and he made a Wall about

about the Hill very ſtrong, and fair, within he had a fair Garden, wherein were many Trees bearing all manner of Fruits that he might find, and had planted therein all manner of Herbs of good ſmell, and they bear Flowers, and there were many fair Wells; and by them was made many Halls and Chambers, well deckt with Gold and Azure, and he had made there divers Stories of Beaſts and Birds that ſung and tuned by Engine or Orbage, as if they had been alive; and he had in his Garden all things that might be to man's ſolace and comfort; he had alſo in that Garden, Maidens of the Age of Fifteen Years, the faireſt that he might find, and men-children of the ſame age, and they were cloathed with Cloth of Gold, and he ſaid that they were Angels, and he cauſed to be made certain Hills, and enoloſed them about with precious Stones of Jaſper and Chryſtal, and with Gold and Pearl, and other manner of Stones; and he made a Conduit under the Earth, ſo that when he would the wells ran ſometime with milk, ſometime with wine, and ſometime Honey; and this place he called Paradiſe, and when any young Batchelor of the Country, Knight or Squire comes to him for ſolace or ſport, he leadeth them into his Paradiſe, and ſheweth them theſe things, as the Songs of Birds, his Damſels and Wells: And he did ſtrike divers Inſtruments of Muſick in a high Tower that might be heard, and ſaid, they were Angels of God, and that Place was Paradiſe, that God had granted to thoſe that believed, when he ſaith thus, *Dabo vobis terram fluentem lacte & melle*: That is, *I will give you a Land flowing with Milk and Honey*: And then this man did make theſe men drink a ſort of drink, which made them drunk; and he ſaid to them, if they would die for his ſake, when they were dead, they ſhould come to his Paradiſe, and they ſhould be of the age of thoſe maidens, and ſhould always dwell with them, and he would put them in a much fairer Paradiſe, where they ſhould ſee God in his Joy, and his Majeſty. And when they granted to do that he would, then he bid them go and ſlay ſuch a Lord, or a Man of the Country that he was wroth with, and that they ſhould have no Fear of any Man; and if they were ſlain themſelves for his ſake, he would put them into his Paradiſe, when they were dead. And ſo went thoſe Batchelors to ſlay great Lords of the Country, and were ſlain themſelves, in hopes to have that Paradiſe; and thus was he avenged of his Enemies through his Deceit: And when the rich Men of the

Country

Country perceived his Malice, and the Will of this Catolonepes, they gathered themselves together and assailed the Castle, slew him, destroyed his Goods, his fine places and Riches that were in his Paradise; and the place of the Walls is there yet, and some other things, but the Riches are gone: and it is not long ago since it was destroyed.

CHAP. XCI. *Of a perillous Valley beside the River* Pison.

AND a little from this place, on the left side, beside the River of *Pison* is a great marvel: there is a Valley between two Hills, and that is four miles long, and some call it the Valley inchanted, some the Valley of Devils, some the Valley perillous: and in that Valley are many Tempests and a great Noise very hideous both day and night, and a sound as it were a noise of Tabers and Trumpets, as it were a great Feast. This Valley is full of Devils, and hath been always, and Men say there is an Entry to Hell.

In this Valley is much Gold and Silver, whereof many Christian men and others, go thither for desire of that Gold and Silver, but few of them come out again, for they are anon strangled with Devils: and in the midst of that Valley on a Rock is a Visage, and the head of a Fiend bodily, very hideous and dreadful to see, and there is nothing seen but the head and shoulders, but there is no Christian man or other in the World so hardy, but he would be afraid to see it; for he beholdeth each man so sharply and his Eyes are so staring, and sparkling as Fire, and he changeth so often his Countenance that none dare come near for all the World; and out of his Nose cometh great plenty of Fire of divers Colours; and sometimes is the fire so stinking, none can bear it; but always a good Christian man, and one that is stedfast in the Faith, may go thereto without harm, if they call to God only, for Forgiveness of their sins, then shall the Devils have no power over them. And ye shall understand when my Fellows and I were in that Valley, we had a great doubt if we should venture our Bodies to go through it, and some of my Fellows agreed thereunto, and some would not; and there were in our Company two Fryars Minors of Lombardy, who said, if any of us would go in, they would also; as they had said, so upon Trust of them, we said that we would go in, and we did make our Prayers to God for our Safeguard, and so we went in 14 Men, and when we came

out

out we were but 10; and we knew not whether those four were lost there, or whether they turned again, but we saw them no more: others of our Company that would not go in with us, went about another way to be before us, and so they were, but we went thro' the Valley, and saw there many strange Things, as Gold, Silver, Precious Stones and Jewels, great Plenty, as we thought; whether they were so or no, I know not, for Devils are so subtle they make things seem that they be not, to deceive men; therefore I would touch nothing for fear of Enemies I saw there in many Shapes, some of dead Bodies, that I saw lie in the Valley, but I dare not say, they were all bodies, but bodily Shapes through the making of Devils, and we were often thrown down by Wind Thunder, and Tempest, but God helpt us always and so we passed thro' that Valley without Peril or Harm, Thanks be to God.

CHAP. XCII. *Of an Island where dwell People as big as Gyants, of 28 or 30 Foot of Length, and of other Things.*

AND beyond that Valley is a great Isle, where be People as big as Gyants, of 28 Foot long, and have no Cloathing but Beasts Skins that hang on them, they eat no Bread but raw Flesh, and they drink Milk, and have no Houses, and they gladlier eat Man's Flesh than other: And Men told us that beyond that Isle is another, wherein are greater Gyants of 45 or 50 Foot long, some 50 Cubits, but I saw them not: And among those Gyants are great Sheep, as it were young Oxen, and they bear much Wool: these Sheep have I seen many Times.

Another Isle there is Northward, where are many evil and foul Women, but have precious Stones in their Eyes, and have such Force that if they behold any Man with Wrath, they slay him with beholding as the Basilisk doth. Another Isle is there, of fairer People and good, where the Custom is such, the first night they are wedded, they take a certain man, that is ordained therefore, and let him lie by their Wives to have their Maidenheads, and they give him a great Reward for his Pains, and those men are called Gadlybrien: For men of that Country hold it a great Thing to make a Woman no maiden: And if it be so that the Husband find her a maiden the next night after (for peradventure he that lay by her was drunk, or some other Cause) the Husband

shall

ſhall complain of him to the Lawyers that he has not done his devoir, and he ſhall be grievouſly puniſhed and chaſtiſed; but after the firſt night they keep their Wives well, that they ſpeak not with thoſe men. And I asked what was the Cauſe why they had that Cuſtom; and they ſaid, heretofore Men lay with their Wives firſt, and no other, and their Wives had Serpents in their Bodies, and ſtung their Husbands in the Yard or their Bodies, and ſo were many Men ſlain, and therefore they had that Cuſtom to let other Men have their Maidenheads, for fear of death: and thus they ſuffer them to aſſay the Paſſage before they adventure.

CHAP. XCIII. *Of Women which make great Sorrow when their Children are Born, great Joy when they are dead.*

ANother Iſle there is, where Women make great Sorrow when their Children are born, and when they are dead they make great Joy, and caſt them into a great fire and burn them: And they that love well their Husbands, when they are dead, they caſt them into the Fire and burn them; for they ſay fire ſhall make them clean of all filth and vices; and they ſhall be clean in another World; and the cauſe why they weep when their Children are born, and that they joy at their death is, they ſay a Child when it is Born cometh into this World to have Travel, Sorrow and Heavineſs, and when they are dead, they go to Paradiſe, where Rivers are of Milk and Honey: and there is Life and Joy and plenty of Goods without Travel or Sorrow. In this Iſle they elect their Kings by Voices; and chuſe him not for his Riches and Noblenels, but him that is of good condition, and moſt righteous and true, that judges every man truly, little and much, after their Treſpaſs; and the King may judge no man to Death, without Counſel of his Barons, and that they all aſſent. And if it be ſo that their King do a great Treſpaſs; as ſlay a Man, or ſuch like, he ſhall die alſo, but he ſhall not be ſlain, but they charge and command that no Man be ſo hardy as to keep him Company, nor to ſpeak to him, nor give him meat nor drink; and thus he dieth: for they ſpare no Man that hath done a Treſpaſs, for Love, Lordſhip, Riches or Noblenels, but they do him right as he hath deſerved.

CHAP. XCIV. *Of an Island where Men wed their own Daughters and Kinswomen.*

THere is another Isle where is that great plenty of People, and they never eat Flesh of Hares, nor of Hens, nor of Geese, yet is there many of them, but they eat of all other Beasts, and drink Milk. In this Country they wed their own Daughters, and other of their Kin, as they like; and if there be 10 or 11 Men in one House, each one of their Wives shall be common to other, and at night one has one of their Wives, another Night another: and if she has any Child she may give it to whom she will, so that no Man knoweth it to be his. In this Land, and many other places of *Inde*, are many Crocodiles, that is a manner of long Serpent; and at Night they do dwell on Water, and on Days on Land and Rocks, and they eat not in Winter. These Serpents slay men, and do eat them weeping, and have no Tongue.

In this Country and many other, Men cast seed of Cotton, and sow it each Year, and it grows as it were small Trees, and they bear Cotton. In *Araby* is a kind of Beasts Men call Gerfants, that is a fair Beast, and is higher than a great Courser or Steed, but his Neck is near 20 Cubits long, and his Tail like a Hart, and he may look over an high House. And there are many Camelions, that is a little Beast, and he never eateth or drinketh, and he changeth his Colour often, for sometimes he is of one Colour, and sometimes of another, and he can change him into all colours that he will, except black and red. There are many wild Swine of many Colours, and as great as Oxen, and spotted as it were small Fawns; and there are Lions all white, and other Beasts as great as Steeds, that Men call Lamborans. And some call them Tonts, and their Head is black, and three long Horns in his Front, as cutting as sharp Swords, and he chaseth and will slay Elephants. And there are many other manner of Beasts, concerning whom it were too long to write all.

CHAP. XCV. *Of an Isle where dwell good People and true.*

THere is another Island good, great and plenteous, where are good men and true, and of godly Life after their Faith, and tho' they be not Christians, nevertheless of kind they are full of good Vertues; and they fly Vices, and all Malice, for they are not envious, proud, covetous, letcherous nor gluttonous, and they do unto another man that they would he did

did to them, and they fulfil their Commandments, and they take no force of Riches, nor of having; and they swear not, but they say Yea and Nay, for they say he that sweareth will deceive his Neighbour: and some call this Isle *Bragamen*, and some the Land of Faith; and thro' it runs a great River men call *Thebe*; and generally all men in those Isles and other thereby, are truer and wiser than in other Countries: In this Isle are no Thieves, Murderers nor Beggars. And forasmuch as they are so true, and so good, there is no Tempest nor Thunder, War, Hunger nor Tribulation; and thus it seemeth well God loves them well, and is well pleased with their deeds; and they believe in God that made all Things, and him they worship: they live so temperately in meat and drink, that they live very long, and many of them die without sickness, and their Life faileth them with Age.

CHAP. XCVI. *How King* Alexander *sent his Men to win that Land.*

SOme time, *Alexander* sent men to win that Land. And they sent him Letters that said thus: What behoveth it a man to have all the World that is not content therewithal? Thou shalt find nothing at all in us. Why shouldest thou make War upon us? For we have no Riches nor Treasure, and all the Cattle of our Country are common; our meals that we do eat are our Riches, and instead of Gold and Silver, we make our Treasure Peace, Concord and Love, and we have nought but a Cloth on our Bodies; our Wives are not arrayed richly to please, for we hold it a great Folly for a man to trim up his Body with costly Apparel, to make it seem fairer than God made it. We have been evermore in Peace till now that thou wilt disinherit us. We have a King among us, not for need of the Law, nor to judge any man, for there are no Trespassers among us; but all only to learn us to be obedient to him: and so mayest thou take from us but our good Peace. And when King *Alexander* saw this Letter, he thought he should do too much harm if he troubled them, therefore he sent to them, to keep well their good manners, and have no dread of him.

CHAP. XCVII. *How the Emperor* Prester John, *when he goes to Battle, has three Crosses of fine Gold borne before him.*

THE Emperor *Prester John* when he goeth to Battle, hath no Banner borne before him, but has born before him three Crosses of fine Gold, large and great, and richly set with

precious Stones; and for to keep each Crois he ordains a thousand men of Arms, in the manner as men keep a Standard in other Countries: and he hath men without number, when he goeth to any Battle against any other Prince. And when he has no Battle, but rides to take the Air, then he hath a horne before him but a Crois of a Tree not painted, and without Gold of precious Stones, and all plain in token that our Lord Jesus Christ suffered Death on a Crois of Tree. And so he hath borne before him a Vessel full of Jewels and Gold and precious Stones in token of his present Nobleness and of his Might: he has born before him also a Platter of Gold full of Earth, in Token that all Lordship and Nobleness shall turn to Nought, and all Flesh shall turn to Earth.

CHAP. XCVIII. *Of the most Resident place of* Prester John, *which is in a City called* Suse.

AND he dwells commonly at the City of *Suse*, and there is his principal Palace, which is so rich that it is strange to tell; for about the principal Tower of the Palace are two Pomels of Gold all round, and each one of these has two Carbuncles, great and large, that shine very clear in the Night, and the principal Gates of this Palace are of precious Stones, called Sardine, and the Borders of the Bars Ivory. the Windows of the hall and Chambers are of Crystal, the Tables they eat on are some of Emeralds, some of Mayk, some of Gold and precious Stones, and the Pillars that bear the table, of such Stones also; and the Stairs on which the Emperor goes up to his Table where he sits at meat, one is of Mallick, another of Diasper, another of Sardine, another of Cornelian, another of Senton, and that he sets his Foot upon is of Crysolites, and all these Stairs are bordered with fine Gold and well set with great Pearls, and other precious Stones; and the sides of the Table are Emeralds, bordered with Gold and with precious Stones: the Pillars in his Chamber are of fine Gold, with many Carbuncles and other such Stones that give great Light in the Night; and although the Carbuncles give great Light, nevertheless there burns twelve great Vessels of Cristal full of Balm, to give good smell, and to drive away evil Air. The Frame of his Bed is all Saphire, well bound with Gold to make him sleep well, and for to destroy Letchery, for he will not lye by his Wife but thrice a Year, after the Seasons, and that only for the getting of Children. He has a fair Palace in the City of *Nise*

where

week he tires when he will; but the Air is there not so temperate as *it is in the City of Fuse.* And he hath every Day in his Court more than thirty thousand men, beside comers and goers, and thirty *Lords* and there, or in the Courts of the great Lords, spend not so much as twelve thousand in our Country. He hath evermore eight Kings in his Court to serve him, and each one of them serveth a Month, and with these Kings serve always 72 Dukes, and 300 Earls, and every Day in his Court 12 Archbishops, and 20 Bishops. The Patriarch of S. *Thomas* is as it were a Pope; and the Arch-Bishops, Bishops and Abbots, all are Kings in that Country; and some one of the Lords is Master of the Hall, some of the Chamber, some Steward-Marshals, and other Officers; and thereby he is richly served, and his Land extendeth in breadth four months Journey, and is of length without measure.

CHAP. XCIX. *Of the Wilderness, wherein grows Trees of the Sun and of the Moon.*

AND beyond this Place is a great Wilderness, as men that have been there say. In the Wilderness, as men say, are Trees of the Sun and the Moon, that spake to *Alexander*, and told him of his Death: and men say, that those who do keep those Trees, and eat of the Fruits of them, live four or five hundred Years, through the vertue of the Fruit: and we would gladly have gone thither; but I think that a 100,000 men of Arms could not pass that Wilderness for the many wild Beasts, as Dragons, Serpents, that slay men that pass that way. In this Land are many Elephants, both white and blue, without number, and Unicorns, and Lions of many Colours. Many other Isles are in the Land of *Prester John*, that were too long to tell, and much Riches, and of precious Stones Plenty. I have heard say why this Emperor is called *Prester John*, and for those who know it not I will declare. Some time there was an Emperor, a noble and valiant Prince, and he had many Christian Knights with him, and he thought he would see the Service in the Christian Churches, and there were Churches of *Christendom* in *Turkey*, *Surry* and *Tartary*, *Hierusalem*, *Palestine*, *Araby* and *Alepy*, and in all the Land of *Egypt*: and this Emperor came with a Christian Knight into a Church in *Egypt*, and it was on a Saturday after *Whit-Sunday*, when the Bishop gave Order, and he beheld the Service, and asked the Knight who those People were that stood before the Bishop; and the

Knight

Knight said they should be Priests; And he said he would not more be called King nor Emperor but Priest, and would have the Name of him that came first out of the Priests, and was called *John*, and so have all the Emperors since been called *Prester John*. In this Land are many Christian men, of good Faith and good Law, and they have Priests to sing Service, and they receive the Sacrament as Men of *Greece* do, and they say not otherwise but as the Apostle said, as St. *Peter* and St *Thomas*, and other Apostles, when they sung and said *Pater Noster* and the Words with which the Communion is Sacred; we have many Additions of Popes that have been ordained, of which Men of these Countries know not.

CHAP. C. *Of the great Island and Kingdom called* Taprobane.

TOward the East-side of *Prester John's* Land is an Isle that Men call *Taprobane*, and it is right good and fruitful; and there is a great King and a rich, and he is obedient to *Prester John*, and the King is always made by Election. In this Isle are two Winters and two Summers, they reap Corn twice in the Year, and Gardens flourish at all times in the Year. There dwell good People and reasonable; and many Christian men among them are full rich; and the Water between the side of *Prester John* and this Isle is not very deep, for men may see the Ground in many places

CHAP. CI. *Of two other Isles, one is called* Oriel, *and the other* Argete, *wherein are many Gold Mines.*

THere are more Eastward two other Isles, the one is called *Oriel*, and the other *Argete*: of which, all the Land is full of Mines of Gold and Silver. In those Isles Men can see no Stars clear shining, but one called *Canapos*; and the Men see not the moon but in the last quarter. In that Isle is a great Hill of Gold that Pismires keep, and they part the fine Gold from other not fine, and the Pismires are as big as Hounds; so that no one dare come there for dread of Pismires that would assail them: so that men cannot dig for the gold nor get thereof, but by Subtilty: and therefore when it is very hot, the Pismires hide themselves in the Earth from morn to noon of the Day; and then Men of the Country take Camels and Dromedaries, and other Beasts, and go thither, and lade them with Gold, and go fast away before the Pismires come out of the Earth. And other Times when it is not so hot that the Pismires

mires hide them not, they take Mares that have Foals, and lay upon those Mares two long Vessels as it were two long Barrels with the mouth upwards, and drive them thither; and keep their Foals at home; and when the Pismires see these Vessels they leap thereto, for by kind they leave no Hole nor Pit open, and anon they fill those Vessels with Gold; and when the men think the Vessels be full, they take the Foals and bring them as near as they dare, and when they whinny, and the Mares hear them, and anon they come to their Foals, and so they take the Gold: for those Pismires will suffer Beasts to come among them, but no Men.

CHAP. CII. *Of the dark Country, and Hills, and Rocks of Stone, nigh to Paradise.*

BEyond the Isles of the Land of *Prester John*, and his Lordship or Wilderness, to go right East, Men shall find nothing but Hills, great Rocks, and other dark Land where none may see Day or night, as men of that Country say: And this Wilderness and dark Land reaches to *Paradise Terrestre*, where *Adam* and *Eve* was set, but they were but a little while there, and that is towards the East, at the beginning of the earth; but that is not our East that we call, where the Sun rises, for when their Sun rises there, then it is midnight in our Country, by reason of the roundness of the Earth: for our Lord made the Earth all round in the midst of the Firmament Of Paradise can I not speak properly, for I have not been there: but that I have heard, I shall tell you. Men say Paradise *Terrestre* is the highest Land of all the World, and is so high that it toucheth near to the Circle of the Moon, for 'tis so high that *Noah*'s Flood might not come thereto, which covered all the Earth about.

CHAP. CIII. *A little of Paradise* Terrestre.

THis Paradise *Terrestre*, is inclosed all about with a Wall, and it is covered with Mos, as it seemeth, that Men may see no stone nor nothing else whereof it is; and in the highest place of Paradise in the midst of it is a Well, that casts out the four floods that run thro' divers Lands. The first flood is called *Pison* or *Ganges*, and that runneth through *Inde*; in that River are many precious Stones, and much *Lignum Aloes*, and Gravel of Gold. Another is called *Nilus* or *Giron*, and that runneth through *Ethiopia* and *Egypt*. The third is called *Tygres* and that runs through *Assyria* and *Armony* the great. And the fourth is called *Euphrates*, that runneth through *Armony* the less,

and

and *Perſia*: And men ſay, that the ſweet and freſh Waters of the World take their Spring from them. The firſt River is call-ed *Piſon*, that is to ſay, gathering of many Rivers together and falling into one; and ſome call it *Ganges*, of a King that was in *Inde*, called *Gangeres*, for it runs through his Land; and this River is in ſome places clear, in ſome troubled, in ſome hot, in ſome cold. The ſecond River is called *Nolat* or *Giron*, for it is ever troubled: for *Giron* ſignifies Trouble. The third Ri-ver is called *Tygree*, that is to ſay, faſt running, for it runneth faſter than any of the other, ſo named of a Beaſt called *Tygris*, for he runneth faſt. The fourth River is called *Euphrates*, that is to ſay, well-bearing, for there groweth many good Things upon that River. And ye ſhall underſtand that no Man living may go upon that Paradiſe, for by Land he may not go for wild Beaſts that are in the Wilderneſs, and for Hills and Rocks which no man may paſs: Neither by thoſe Rivers may any one paſs, for they come with ſo great a Courſe, and ſo great Waves that no Ship may ſail againſt them. Many great Lords have aſſayed many Times to go by theſe Rivers into Paradiſe, but they might not ſpeed in their way; for ſome died for wearineſs in rowing, ſome were blind, and ſome deaf with the noiſe of the Waters; ſo no man may paſs there but through the ſpecial Grace of God. I can tell you no more of that place, which I may ſpeak of upon my own ſight.

CHAP. CIV. *How Preſter John's Land lieth Foot againſt Foot to England.*

These Iſles of the Land of *Preſter John*, they are under the Earth to us, and lie foot againſt foot to *England*; and other Iſles there are whoſo would purſue them, for to compaſs the Earth, having the Grace of God to help the way, he might come right to the ſame Countries he were come of, and come from, and go about the Earth; but for that is asketh ſo long Time, and alſo there are ſo many perils to paſs, that few men try to go ſo; and yet it might be done, for Men come from thoſe Iſles to others coaſting on the Lordſhip of *Preſter John*, called *Caſſay*, and that Country is near nine days Journey long, and more than fifty of breadth, and this *Caſſay* is the beſt Land that is in thoſe Countries, ſave *Cathay*, and if Merchants came thither, as commonly as they do to *Cathay*, it would be better than in *Cathay*: for it is ſo thick of Cities and Towns, that when a Man goeth out of a City he ſeeth another at each

ſide

ſide: there is good plenty of Spices and other Goods; the King of this Iſle is rich and mighty, and holdeth his Land of the great *Caane*, for that is one of the twelve Princes that the great *Caane* hath under him, beſides his own Land.

CHAP. CV. *Of the Kingdom of* Riboth.

FRom this Iſle men go to another Kingdom called *Riboth*, and that is alſo under the great *Caane*. This is a good Country, and plenteous of Corn, Wine, and other Things: Men of this Land have no Houſes, but do dwell in Tents made of Trees; and the principal City of that Country is all black, made of black Stones and white: and all the Streets are paved with ſuch Stones, and in the City is no Man ſo hardy to ſpill blood of Man or Beaſt, for Worſhip of an Image that is worſhipped there. In that City dwelleth the Pope of their Law, and they call him *Lopaſſe*: he giveth all Dignities and Benefices that fall to the Image: And men of Religion, and thoſe that have Church-Livings in that Country are obedient to him, as men here to the King. They have a Cuſtom in this Country, that when a man's Father is dead, whom they will do Worſhip they ſend after all his Friends, Religious Prieſts, and many others, and they bear the Body to an Hill with great Joy and Mirth; and when it is there, the greateſt Prelate ſmites off his head, and lays it upon a great Plate of Gold or Silver, and giveth it to his Son, who taketh it, and gives it to other of his Friends, ſinging and ſaying many Oriſons: And then the Prieſt and Religious Men cut the Fleſh off the Body in pieces, and ſay Oriſons, and the Birds of the Country come thither, for they know well the Cuſtom, and fly about them, as the Eagles and other Birds that eat Fleſh, and the Prieſts caſt the pieces unto them, and they carry it away a little from thence, and then eat it; and as the Prieſts were wont to ſing for Souls, *Subvenite Sancti Dei*, ſo thoſe Prieſts there ſing, with high voice in their Language, in this manner, See and behold how good and gracious a Man this was, that the Angels of God come to fetch him and carry him into Paradiſe. And then thinketh the Son of his Father that he is greatly worſhipped when Birds have eaten him; and when there are moſt plenty of Birds there is moſt Worſhip. And then cometh the Son home with all his Friends, and maketh them a great Feaſt, then maketh he clean his Father's Scalp, and giveth them drink therein, and the Fleſh of his Father's Head he cutteth off, and giveth to his moſt ſpecial

Friends, each a little for Dainty: And in Remembrance of this holy Man that the Birds have eaten, the Son keepeth the Scalp for a Cup, in which he drinketh all his Life, in Remembrance of his Father.

CHAP. CVI. *Of a Rich man that is neither King, Prince, Duke nor Earl.*

AND from this Place Men go ten days Journey through the Land of the great *Caane*, which is a very good Isle and a great Kingdom, and the King is very mighty. And in this Isle is a rich man, who is neither King, Prince, Duke nor Earl, but has yearly four thousand Horses laden with Rice and Corn, and he liveth nobly and richly after the manner of the Country, for he has fifty Damsels who serve him every day at his Table and Bed, and do what he will. And when he sits at the Table they bring him Meat, and at each Time five Messes together; and they sing in the bringing in, a Song, and cut his meat and put it into his Mouth: And he hath very long Nails on his Hands, for that is great Nobility in that Country, and therefore they let their Nails grow as long as they may: and some let them grow so long as to come about their Hands, which is great Honour: and the Gentry of a Woman is to have small Feet, and therefore so soon as they are born, they bind their Feet so strait, that they cannot grow half as they should. And he hath a very fair Palace and rich, where he dwelleth, of which the Wall is two Miles about, and there are many fair Gardens, and all the Pavements of the Hall and Chambers are of Gold and Silver: and in the midst of one of his Gardens, is a little Hill whereon is a place made with Towers and Pinacles all of Gold, and there he will sit often to take the Air and disport, for it is made for nothing else. From this Land Men may go to the Land of *Caane*.

CHAP. CVII. *How all the Lands, Isles, and Kingdoms before rehearsed, have some Articles of our Faith.*

AND ye shall understand that all these Men and People that have reason, that I have spoken of, have some Articles of our Faith, and though they be of divers Laws and Beliefs, they have some good Points of our Faith, and they believe in God, as the Prophesie saith, *Et metuent eum omnes fines terræ*; that is to say, And all the Ends of the Earth shall fear him. And in another place, *Omnes gentes servient eum*, that is, All Nations shall serve him. But they cannot speak perfectly, but as their Natural

Natural Wit teacheth them, neither of the Son, nor the Holy Ghoſt; but they can ſpeak well of the Bible, and eſpecially of *Geneſis* and the Books of *Moſes*. And they ſay, thoſe Creatures which they worſhip, are no Gods, but they worſhip them for the great Vertue that is in them, which may not be without the ſpecial Grace of God: And of Simulacres and Idols they ſay that all men have Simulacres, whereby they mean the Papiſts, who have Images of our Lady and others, but they think they worſhip the Images of Stone and Wood, and not the Saints whom they do repreſent; for as the Letter teaches the Clerks how they ſhall believe, ſo Images and Pictures teach Lay-Men: They ſay alſo that the Angel of God ſpeaketh to them in their Idols, and doth Miracles, and they ſay thus: but it is the evil Angel that doth Miracles to maintain them in their Idolatry.

CHAP. CVIII. *How Sir* John Mandevile *leaveth many Marvels unwritten, and the Cauſes wherefore.*

THere are many other Countries where I have not yet been nor ſeen, and therefore I cannot ſpeak properly of them. Alſo in Countries where I have been, are many Marvels that I ſpeak not of, for it were too long a Tale, and therefore hold you content at this Time with what I have ſaid, for I will ſay no more of Marvels that are there, ſo that other Men that go thither, may find enough to ſay, that I have not told.

CHAP. CIX. *What Time Sir* John Mandevile *departed out of* England.

AND I *John Mandevile* Knight, was born in *England*, in the Town of St. *Albans*, went out of my Country, and paſſed the Sea, in the Year of our Lord 1322. on St. *Michael*'s Day; and have paſſed through many Lands, Iſles and Countries, and now come to reſt. I have compiled this Book, and writ it in the Year of our Lord, 1364. thirty two years after my departing from my Country; the rather for the Pleaſure of all ſuch as delight to read the ſtrange and wonderful Marvels of other foreign Countries, as alſo for a Direction to all ſuch as ſhall deſire to ſee either all or ſome of theſe Countries herein ſpecified: and becauſe ſome things herein ſpoken of, may ſeem ſtrange and ſcarcely credible, therefore I have thought good to make known to all that will ſee more Proof hereof, in the Book called *Mappa Mundi*, there they ſhall find the moſt part

of the ſame ratified and confirmed. And I pray all that read this Book, and look for no farther Proof, to judge favourably thereof, ſince they ſhall in conceit ſee as much at Home without much Pains, as I did after many weary and dangerous Steps paſſed: And I pray to God of whom all Grace cometh, that he will fulfill with his Grace the Readers and Hearers thereof, and ſave them Body and Soul; and bring them to his Joy that ever ſhall laſt. *Amen.*

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